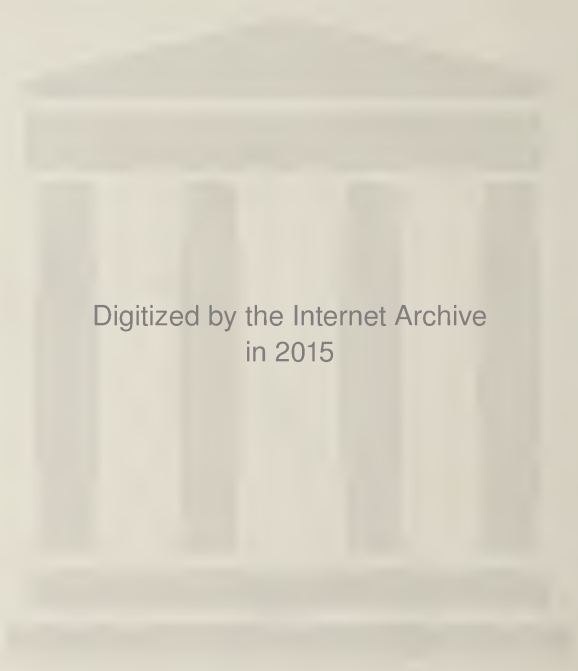




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GATE AT TUNIS.

CHRISTIAN WORK;

OR,

The News of the Churches.

A

MAGAZINE OF RELIGIOUS AND MISSIONARY INFORMATION.

LONDON AND CALCUTTA.*

EVERYWHERE and in all times there have been diversities of gifts in the Christian ministry; and while Dr. Mullens was in India, his fellow missionaries, of whatever denomination, looked up to him as the great *statist* of the native Indian churches. Commencing with a census of the missions in Bengal, which he continued for several years, he extended his investigations next to the whole Indian peninsula, and collected tables of accurate statistics which proved most useful in this way, among others, that they told powerfully on the parliamentary committee appointed to inquire into Indian affairs, previous to that last renewal of the East India Company's Charter in 1853, which would have given to that body a new lease of semi-regal authority had not the occurrence of the mutinies four years afterwards disturbed all previous arrangements and produced a great political revolution. When, during the parliamentary inquiry before mentioned, some old Indian, not friendly enough to missions to have condescended to inquire into their working, declared that though he had been the greater part of his life in the East, he had never seen a convert, an M.P. immediately interposed with the question whether the gentleman under examination was aware that, by a careful census made by Dr. Mullens, it had been ascertained that there were

in India (children included) 112,000 Protestant native Christian converts. Of course he had never heard of it, but his interrogators had; and in consequence they estimated at their proper worth any disparaging observations he might afterwards make on Indian missions. We are glad to meet Dr. Mullens again in the field of Christian authorship, and have found a fascinating interest in his recently published volume. As might be expected, the statistical element bulks in it largely—a high merit, in our estimation.

We take from his work an interesting paragraph or two relating to the population of Calcutta:—

“The population of Calcutta, of all races, must be set down as over 500,000 persons. In 1847 three separate calculations carefully made showed it be 400,000. Since then, while the boundaries have remained the same, the demand for accommodation has multiplied houses, covered vacant spaces, and made the population far more dense than it was twenty years ago. The suburbs also have increased in size. Taking a mile all round the city and across the river, in the sixteen square miles thus enclosed there are ten small towns and villages, and the native population they contain can scarcely be less than 300,000. Calcutta and its suburbs will thus contain 800,000 people. Of this great population, larger than that of any city in the English Empire, except London itself, about 30,000 are English, German, or Armenian, and may be called the Christian population. The entire remainder are natives of India, and must be numbered among Mahomedans or Hindoos”—p. 43.

* *London and Calcutta, compared in their Hea-thenism, their Privileges, and their Prospects; showing the great Claims of Foreign Missions upon the Christian Church.* By Joseph Mullens, D.D., Foreign Secretary of the London Missionary Society, and for twenty-two years Missionary of the Society in Calcutta. London: Nisbet & Co. 1868.

Within the city probably 70,000 or 80,000 are Mahomedans, and 400,000 are Hindoos. The suburbs will add more than 200,000 to the latter, and a few thousands to the former"—p. 46.

There are but 34 Christian missionaries labouring in Calcutta—p. 55.

The opinion is very generally entertained among home missionaries, and others brought much in contact with the inferior strata of the population in London and other parts of Great Britain, that no lower moral platform than that daily brought before them is conceivable, and that the corresponding sections of society in heathen lands would scorn to act as the lapsed members of our Christian community do habitually. To this view foreign missionaries almost universally demur, believing that a certain healthful influence is excited by the rays of Gospel light which, to a certain extent, penetrate even the darkest lanes and alleys of this highly favoured land. As bearing on this subject we transcribe one or two paragraphs from Dr. Mullens's work, in which he enters into considerable detail [with regard to the moral condition of the heathen and Mahomedan portions of the great Anglo-Indian empire :—

"To say the least, the entire range of moral opinion in these native populations lies far below the general range of such opinion in any Christian country. Some native races are distinguished for their truthfulness, others for their freedom from drink. The Hindoos may claim the latter position. But little else can be said in their favour. All their public institutions, their social life, their family ties, their private and individual thought and practice are influenced by their religion,—are saturated with it, and manifest it in a thousand ways. It never taught them truthfulness ; it exhibits the gods as models of impurity ; it knows nothing of public spirit. The story has been often told how Mr. Ward's pundit, reading with him the first chapter of Romans, declared that the Apostle Paul had here exactly described the Hindoos. There are doubtless myriads of exceptions. Hindoo mothers are very loving. Hindoo men are kind-hearted and hospitable. Millions of Hindoo wives are faithful. But the practice in such cases is higher than public opinion. And the opposite prevails ; the opposite is not greatly reprobated, and cannot publicly be punished.

All over the country the grown widows in villages form ties with widowers and others, and live faithfully, but Hindooism allows them no marriage rights. In the cities vice scarcely cares

to hide itself. In the native town of Calcutta, on the most public roads, in the evening hours, may be seen long lines of women "loud and clamorous," trying to seize every passer-by. At a native festival, while a dancing girl in the midst of decent visitors was going through the usual dull performance, a Bengali gentleman said to a missionary, "Oh, she can do more badder than that." Mr. Bayle St. John's account of life in Alexandria is low enough, but it does not exaggerate what may be seen among similar classes in Calcutta.

Nor is this all. The most dreadful stories are current in native society of the doings of individuals. Charges are brought against families as to the relation of the members with one another of the worst kind. Twenty years ago the native editor of a most respectable paper threatened to publish the initials of native gentlemen well known in certain families if their outrageous immoralities did not cease. Such evils are not unknown in London, but the extent to which they prevail and yet are not reprobated, is very different in the two cases. Certain publications which were laid before the Supreme Council with a view to legislation were ten times worse, in the intensity of their wickedness, than the worst publications of Holywell Street. No buildings in Europe were ever ornamented with the figures which covered the temples in Orissa. No songs were ever sung in a London casino to be compared with the outrageous verses recited by the orator to the pilgrims drawing the car of Jagannath.

But these facts do not exhaust the subject. There are slums in London, known only to city missionaries and the men who work with them, in which violence and vice abound to a degree which cannot be told. But the slums of heathenism go a long way lower. They reach the very horrors of immorality. Rome knew them well. Delhi, Lucknow, Constantinople, know them yet ; and the former cities had them worse still before the puppet courts, with their myriads of profligate retainers, were swept away—pp. 51-54.

Had it been so that Christianity had effected less in our own land than Mahomedanism and Brahminism in Calcutta and the rest of India, it would have imposed on the Christian apologist the hard task of showing that the morally inefficient religion was the divine one, and that those which had surpassed it as instruments for elevating society were human and devoid of verity. But in place of a formidable argument against, there is a potent one in favour of, Christianity, when it is found that any land like our own, in

which it flourishes, is in all respects morally superior to countries where Mahomedanism and Brahminism exert their sway.

If there are fallacies abroad as to the moral state of heathendom, there are others on a cognate subject—the condition of the native churches. Some hold that native Christians put to shame even the sincere members of our home churches; others, flying to the opposite extreme, denounce the former as hypocrites, and nothing more. In reality, native Christians occupy a platform intermediate between that of their heathen countrymen and the highly-privileged members of European churches. Dr. Mullens thus speaks on the subject:—

“Experience has shown that native churches, however faithfully taught, are morally very imperfect. Moral habits are of far slower growth than religious principles. The readiness with which idolatry, with all its elements, has been flung away is remarkable. No need has been felt of something visible and tangible to bring down God to the level of human conceptions. The man Christ Jesus seems to supply the want perfectly. Petty fears and superstitions cling to converts as they do to civilised Christian nations; but the great doctrines of Christianity have been received in their fulness, and the ‘old things’ have passed away. It is on the moral side that our converts are weakest. Faults and vices belonging to their race, vices which spring directly from the old idolatry, the immoral institutions of former days, the tendencies which have passed into the blood and nervous system of a nation—these are not soon eradicated or changed. They can only be expelled by the power of new affections working earnestly and long; they can only be displaced by the cultivation of better tendencies and by the practice of Christian virtues”—pp. 207, 208.

Then, after showing that the present high moral standing of Christians in the West has arisen, under God, from centuries of religious cultivation, by means of appliances not yet largely developed in heathendom, he again proceeds:—

“Now, as the want of such influences has left the populations of the islands, tribes, and countries instructed by missionaries on a low level of general knowledge, so the converts and churches generally have not been brought to a high position of public moral opinion and practice. Individuals abound who are distinguished exceptions. Experienced Christians are numerous whose spiritual life and influence, and whose triumphant death,

have greatly comforted a missionary’s heart. Whole communities have exhibited a martyr-spirit, and have taken joyfully the spoiling of their goods in days of persecution. But, as a rule, the mission churches have required careful watching, and far more frequent exercise of discipline than the churches at home.

“It is, however, a fact of deep interest in the natural history of modern society, that in all this we have simply reproduced the churches and Christianised communities of the New Testament. If careless observers look only at the weak side of converts and depreciate them, they forget that their weakness is natural, and that many such converts were Christians in Ephesus, Corinth, and Colosse, in the days of the Apostles”—p. 209.

All this is admirably put and true. Native Christians are *sincere*, but *morally imperfect*, as might have been expected from the unfavourable circumstances in which they were brought up. To those who expect that native Christians should be equal, if not even superior, to good men in Britain, we ask with astonishment, Why should the noxious heathen influences that surrounded the former in early life produce superior moral results to the splendid privileges possessed by the latter?

Dr. Mullens’s main object in publishing the volume now under review is to advocate the claims of foreign missions, and, with his statistical knowledge, he is able to do this in a very effective way. Carefully analysing the returns published in a supplement to the *Nonconformist* newspaper in 1855, respecting the chief religious agencies at work in London, he says that—

“Deducting the expenses of worship and of the ministry, the contributions for benevolent purposes amounted to £44,430. Of these contributions, *less than one-fourth* were devoted to foreign missions. The home missions received three-fourths of the money, and the voluntary service of 4,467 Christian teachers besides”—p. 231.

Examining in a similar way the Free Church accounts, furnished him for the purpose by Mr. Robert Young, of the foreign mission office in connection with that body, he states that—

“The expenditure on foreign missions has amounted to 5·6 per cent. of the entire sum raised by the church for religious purposes. Aggressive home efforts have taken about 7 per cent.”—p. 233.

Analysing next the returns from eighty congregational churches, he says:—

"Putting all these tables together, they show eighty churches contributing to the cause of God £124,043. On the edification of the church are expended £45,364. For various objects of benevolent effort are devoted £78,679. HOME OBJECTS receive £67,042, or 85·4 per cent. FOREIGN MISSIONS receive £11,637, or 14·8 per cent. In simple words, in helping forward missionary schemes, the 27,000 members of these churches, out of every hundred pounds they contribute for that great end, expend £85 in England and send only £15 to the heathen abroad"—p. 238.

He pleads for a much larger proportion. Sometimes the argument is used, that, by devoting supreme attention to home missions, one is raising

up congregations which will in due time become very potent auxiliaries in the foreign mission enterprise, and we know home mission congregations which have rendered service in money and, if we mistake not, in men. But Dr. Mullens complains that in the generality of instances this has not been the case, but that the increased attention to home has operated on the whole unfavourably for the work abroad. We trust that, with the Divine blessing, Dr. Mullens's carefully-prepared and most interesting volume may produce the effects he desires upon the several churches; in other words, that it may stir them to give more, both absolutely and relatively, to the foreign evangelistic work.

TUNIS.

(See *Frontispiece*.)

THE territory of Tunis, situated on the North African coast almost immediately opposite Sicily, is famous as the region from whence many of the Moorish hordes of the middle ages issued forth on their marauding expeditions against the Christians. They were known especially for their piratical attacks on ships and seacoast towns, and the old legends are full of tales of the disasters of those who were taken captive by them. During the crusades their vessels were especially active in intercepting the succour sent to the Christians in Palestine. They have suffered with the natural decay of Mahomedan influence, and now Tunis, once the dread of all civilised nations, is too insignificant to occupy public attention. It might fall to-morrow as an independent state without any great commotion being excited.

The capital city is situated on a lagoon at the head of the Bay of Tunis in a beautiful and vast plain, bordered at a distance of about thirty miles by an amphitheatre of high mountains. It is surrounded by a high wall, with six gates, around which there is another wall, encompassing the suburbs, having eleven gates or passes into the country. The town contains about 12,000 houses and about 150,000 inhabitants, comprising Moors, Arabs, Turks, Negroes, 25,000 Jews, and about

8,000 Christians. The streets are miserable, narrow, and dirty, the shops dark and the houses dull-looking, and there is only one open space in town surrounded by shops, where relief may be found from the surrounding monotony.

The chief interest of Tunis, in a missionary point of view, is its large Jewish population. The Jews, till a very recent period, were very cruelly treated, being subjected to the same hardships as they suffered in Europe in the middle ages. On September 9, 1858—ten years ago—the Bey of Tunis, however, gave a constitution to his subjects, guaranteeing full religious liberty, with security of life and property, treating all religious sects as equal in the eye of the law, and abolishing all exclusive privileges and immunities of Mahomedanism. This constitution has been generally observed, and the Jews especially have reaped vast benefits.

There are a number of missions and missionaries in the neighbouring territory of Algeria, and visits are now frequently paid to Tunis. There is here, however, an ample field for various missions to the Jews, and also to the Mahomedans. The Jews in Algeria generally receive the missionaries well, and many of them have been converted to the Christian faith.

JOTTINGS. BY ORIENT.

No. IV.

THE CREEDS OF THE TRIBES—ENLIGHTENER'S DIFFICULTIES.

THE Greek, the Roman, the Jew, the Hindu, and the Chinaman, of to-day, can look back to the glory arising from the genius, talent, learning, and literature of his forefathers and far distant progenitors; though the productions of his present can bring him no credit, but rather the reverse. The present being a blank, he lives in the past. The mind which furnished his past written life and activity having become crystallised, the man of the present can but sink deeper—progress is impossible for him.

But on these hills we are surrounded by myriads of beings in human shape, whose past is all an interminable chaos; whose present is all an empty routine of struggle for a miserable existence—an existence which begins, ends, and centres in the animal, beyond which mind cannot go; and whose future seems to be closed in by oblivion, or by doubt, which is more painful than the oblivion itself to interested lookers-on.

Yet man cannot rest without finding some sort of solution to the questions, Whence I came? What am I? Whither am I going? That solution may be the philosophical one of the Hindus—whether the pantheistic one of Vyas, that man arose from the delusion of self-consciousness; is naught but God; and has no goal but final absorption. Or the atomic one of Goutom, where he begins, lives, and ends as a conglomeration of eternal atoms. Or the naturalistic one of Kopil, in which man appears only as a production and a piece of elemental nature. Or the traditional solution, in which a few grains of pre-historic truths have rolled down with the current of unwritten stories; which solution is necessarily unauthenticated, incoherent, defective. This is found to be the case amongst these tribes. The traditions are often impossible as facts, and meaningless as stories. Few amongst the tribes seem to care for knowing them, and fewer know them. Still in these incoherent and garbled stories, it is possible that some of the great historical landmarks of the race may be traced; at any rate a few examples might give satisfaction.

The Singphos have this tradition of man's creation, "In the beginning the Great Gossein

(God) created man, and regarded him with special kindness and favour. He gave him the whole earth to dwell in and enjoy, but forbade him to bathe or wash in the river called *Ram-Sita*, under a threatened penalty of being devoured by the demon (Rakshas), and totally destroyed as the forfeit of his disobedience. That if, on the contrary, he refrained, the demon should have no power over him, and he should inherit the earth eternally.

"Mankind, however, soon disobeyed the injunction, and the whole race was devoured by the demon, with the sole exception of a man named Sri Jia and his wife Phuksat. These were seated under a tree, when the Gossein (God) caused a parrot, perched upon a bough, to speak, and give them warning to avoid the north, and flee to the south, by which they would escape from the demon's hands. The man, Sri Jia, obeyed; but Phuksat took the other road, and fell into the clutches of the demon. Sri Jia was divided from them only by the *Ram-Sita*, the forbidden stream, and, either forgetting or disregarding the prohibition, he immediately crossed it to rescue his wife. He also was taken by the demon, who prepared to devour them both. In the act, however, of lifting them to his mouth, a flame issued from all parts of his body, and consumed him on the spot. Since that time no demons (Rakshases) have been seen on earth in a visible shape.

"The Gossein having then fully instructed Sri Jia and Phuksat in all useful knowledge, placed them on the *Mujia Singra-Chum Hill*, and from them the present race of men are descended." (*Vide the Story of the Bisa Gam*, in Captain Neufville's Report.)

A Singpho tradition of a flood runs thus:—

"The race of man having killed and roasted buffaloes and pigs, which they devoured, without offering up the prescribed portions in sacrifices to the gods, the Gossein, in his anger, sent a universal deluge, which covered the earth, and destroyed the whole race, with the exception of two men, named *Kunglitang* and *Kuligang*, and their wives; whom he warned to take refuge on the top of the *Singra-Chum Hill*, which remained above the waters. And from them the present

race of men is descended." (See Satao Gam's story in the same.)

The Singphos have their regular sacrifices, but not one as far as known to God himself—the Bor-Gossein. A brother and a sister, named Kaijan and Giung—said to belong to some race of beings superior to man—have their regular sacrifices, chiefly of pigs and cocks—animals not very agreeable to the Mosaic provisions. To the Goheins, or Singpho priests, is entrusted the charge of the sacrificial ceremonies, &c.

It is difficult to trace the origin of the prominence given to swine and the domestic fowl in the sacrifices of all these Hill tribes. It might possibly be accounted for in some measure by the fact of the scarcity, and, in several instances, the utter absence, of the bovine species, the sheep and the goats on these hills. The domestic cock has various other duties to perform, in connection with the relations of man with the invisible world, besides offering itself as a sacrifice.

The Mishenis, next neighbours to the Singphos, sacrifice pigs or fowls to their sylvan deities whenever illness or misfortune of any kind visit them. Hardly at any other time. "On those occasions a sprig or a plant is placed at the door to inform strangers that the house is under a *baü*. (Wilcox's Memoir of a Survey of Assam, &c.)

The Nagas have no outward form of religion whatever. No idols, temples, or priests, as far as known. Their traditions are broken and incoherent. Every crag inaccessible to man is supposed to be in possession of some demon. Eggs, cotton, ginger, a twig, or a leaf—something is offered near such a crag by every passing Naga, where any traveller in their hills may find them in heaps.

The Kookie story of their tribal origin, as suddenly merging from some subterranean cavern, refers, no doubt, not to the race, but to some tribal incidents. Hence it is not given. They, like the Nagas, have no temples, idols, or any external forms of religion. In cases of troubles and sickness, they also sacrifice pigs, cocks, &c.; but these sacrifices have no object but to discover the demon who brought the misfortune. Sacrifices, as at present practised among the Kookies, are measured by the wealth and social position of the person whose misfortune may compel him to make them—a cock, a pig, a goat, a *gayal*, or *methin*, &c. Long illness almost invariably involves the sick's family in ruin; for the sacrifices must be incessantly continued until the recovery or death of the party. It is supposed

that, as soon as it can be discovered what sylvan demon or spirit of dead ancestor has brought the illness, recovery must immediately follow. Sacrifices are the only means for making that discovery. Medicine is unknown among these tribes.

The Khasia tribe has also its stories of the origin of the world and of man. The substance of one of them is somewhat as follows:—

"In the beginning God (*U Blei*) created all things. After that he created man, and placed him in the world. *U Blei* visited the world to see how man was getting on. Man was not to be found, because the demon (*U Ksuid*) had taken and destroyed him. *U Blei* created him again twice or thrice; and the demon took and destroyed him. Then *U Blei* considered what to do. He decided on creating first the dog, and then man, and placed the dog in charge of the man. That done the demon destroyed him no more." The tradition follows with a long story of the relations of brute creation with man and his dog; and ends with an order from *U Blei* to man:—"K^{hi} leit thaw ia ka rynti, ia u knam, ia ka wait, ia ka stih, ka tiar ka tarr, ba me'n ialeh ia ki laipew mrad baroh"—(*Go, prepare a bow and arrow, sword, shield, &c., that you may fight with the numerous* [lit. thirty] *beasts*). Hence hunting wild beasts is still a popular and national custom among the tribe. This *U Blei* (God) is not supposed, however, to have any concern with human affairs at present; nor is there any worship offered him by the Khasias. There is a "*Ka Blei*," or goddess, who is thought worthy of some worship. No temple, idol, or outward form is attached to this worship. The prayers made to this goddess are, in substance, very much like those of the ancient votaries of the *Rig Veda*; seeking health, wealth, prosperity, conquest, &c., but nothing beyond this world's goods.

The Khasias have a garbled tradition of some flood, by which all mankind were destroyed, excepting a single Bengali and a single Khasia. This couple swam until they reached the top of a hill upon which grew a tree called the "*Düng Jei*," where both were saved. Both had a book. During the swimming the Bengali managed to preserve his book between his teeth; whilst the Khasia, being less expert as a swimmer, swallowed his book. Hence comes it, the tradition says, that the Bengalis have a literature, the Khasias none.

The Khasia story of the "*Düng Jei*" is a curious one—it may be a counterpart to the tree referred to in the *Kansitaki* and other *Upanishads*.

In substance the tradition teaches that the "Düng Jei" reached heaven in height, and darkened the whole earth by its branches and leaves. This reduced the human race into darkness and misery. For removing this source of misery the domestic cock was made a mediator between man and the sun. The question to be decided was how to remove the tree which obstructed the light, and caused so much misery. The cock went to the sun, as man's mediator, to present the supplication. The reply was, "Return, and offer thyself as a sacrifice, which shall be accepted; when the tree can be cut down, and the solar rays restored." This was done, and man's salvation followed.

But, to leave particulars, it might be stated in general as regards all these tribes, in reference to anything that might be called religion, in its common acceptation, the leading features are the following:—1. A sort of indefinite belief that there is a Supreme Being, who probably was the First Cause of all. But it is doubtful whether he has, or has not, any relation to the affairs of men at present. There is no form of worship for him. 2. In the *bonâ fide* Hill creeds, anterior to the advent of any outside knowledge from the west, the notion of future rewards and punishments is so very indistinct, to say the least, as to possess no influence on society, even if such a notion does exist among any of the tribes. 3. The belief appears to be universal that a *something* of man will exist after death. What that "something" is, and whether it has any existence besides that of a wicked ghost residing in the wilds, and watching opportunities to injure or kill its fellow villagers, no Hillman seems to know. 4. That towards pacifying those sylvan ghosts, and a few other imaginary invisible beings, the only means that man possesses is to offer up his own property as sacrifices and oblations. 5. There appears to be a universal faith among the mountain clans that

the good and evil, the successes and failures, of the future and undeveloped portions of the present life can be made known by means of omens of various kinds. 6. Though most of the tribes have priests, or a class of men, both male and female, to serve at the sacrifices and the omens, yet none of these are hereditary; most of them get into office of their own choice by placing themselves under the training of their predecessors. 7. As to creeds and dogmas they mostly consist either of mutilated traditions, or of a patchwork borrowed from the creeds of other religionists, chiefly the Buddhists and the Hindus. Temples, idols, external forms and ceremonies, none of them appear to possess. 8. Ethics, in theory, they have none, excepting a conformity with the forms and customs prevalent in each clan. But, in point of practical social morality, they are in general far ahead of the larger, more learned, and civilised nations around them. They claim a right to regard with equal abhorrence the voluntary burning of a widow, or drowning of an infant, as their more pretentious Hindu neighbours do the killing of a cow, or the feasting upon a dog. Who will deny the wild tribes that claim?

The principal difficulties which any benevolent person undertaking to enlighten such people as these will be:—1. Stolid ignorance, accompanied by unkindled intellects in a state of perpetual stupour. 2. An indifference to any new teaching, not unaccompanied by a kind of jocular cheerfulness and open candour, generally ending with a confession of utter ignorance, but without any indication of a desire for knowledge, rather a suspicion of some sinister purpose on the part of the new teacher. 3. A strong attachment to the customs of their people, and the free independence of thought and action which those customs afford.

THE FRENCH CLERGY.

A POLITICAL struggle of no ordinary character is threatened in France. The imperial government has hitherto played very successfully the double game of supporting *both* the revolution and the reaction. Leaning on the clergy as the friends of "order" and "authority," and doing the work of the clergy in such a matter as the Roman expedition, it has conciliated the support

or forbearance of the democrats by carrying out their wishes as to education, the equality of creeds, and even the establishment of national workshops, at home, and by such a war as that for Italy, in 1859, abroad. But this double game is apparently coming to an end with remarkable consequences both in home and foreign affairs. We described lately how the ultramontanes had forced

the hand of the Emperor in determining the last Roman expedition. In a similar way they have begun a formidable attempt to force his hand in the matter of home education—to make him choose between them and the democrats, with full confidence, of course, that the choice must be for them. The French Liberals are already writing in great alarm of an expedition to Rome *à l'intérieur*. They fear that France is in danger of losing the chief social fruits of the great revolution, as well as the privilege of self-government.

It is the higher education in France which the clergy are making the object of their solicitude. Their grief is, that the professors in the universities and upper schools are infidels and materialists, making no secret of their opinions, impregnating their whole teaching with their new-fangled principles, not scrupling often to glance at "Christianity" in their class-rooms. For years the clerical press in France has been ringing the changes on these topics, complaining that the whole education of the country is tainted, and that in the interests of the catholic youth of France a remedy must be applied. Nor are their efforts confined to the higher education for boys. They have discovered that there exist in Paris "professional schools" for young girls, which have no other design but to train up a generation of free-thinking women—that these schools are publicly approved of by the French Minister of Instruction, for the sake of their ostensible programme, which is merely that of giving a secular education to the young women who attend them. For this evil likewise they demand a remedy. It is an interesting inquiry to what extent the complaint is well founded, and we shall have something to say on that point; but however well founded it may be, there is no wonder at the alarm of French Liberals at the remedy proposed. Petition after petition has been presented to the French Senate at the instigation of the clergy, demanding purely and simply the expulsion of free-thinking professors—the appointment of none but those who combine with scientific knowledge an orthodoxy approved by the church. The French ultramontanes are in short attempting with unusual energy in France what is their end everywhere—the entire control of public education, at least as to adherents of their own church. The laity, whose interests they look after, may be rather opposed to them, not desiring to have the higher education especially tainted in a manner opposite to that which is now complained of. But the ultramontanes value the prize too much to relax in

their efforts. The mill through which they wish to pass the youth of the age is so contrived that nothing comes out but what is moulded in their type. If they can only secure one generation, they feel almost confident of the future. Of course, what urges them on is the very thing which alarms their opponents. The Liberals of France are astounded at the notion that thought should be bound—that history and science, as taught by the most experienced adepts, should be squared with the notions of a clerical coterie. They are not reassured by the vigour with which charges of indecency and irreverence in propagating their opinions are brought against the University professors, and against the promoters of professional schools. They are willing enough to allow that a chair of anatomy or physiology should not become a pulpit for teaching materialism; that casual phrases and expressions revealing the secret mind of the professors should not be indulged in; but they feel that occasional indiscretions are being laid hold of to justify an onslaught against any genuine teaching of the sciences themselves. Chance phrases of irreverence are not what the French clergy really fear. It is the steady, silent influence of a true knowledge of science, which is slowly undermining many of their theories, and rendering utterly incredible the ultramontane philosophy of things. The spread of such knowledge they would prevent as far as possible by direct discouragement, and by placing such teaching as may be allowed in the hands of creatures of their own, who would distort everything in a way to suit the peculiarities of their vision.

It is difficult to exaggerate the magnitude of the consequences which may flow from the conflict thus begun. Immediately the very existence of the imperial dynasty is at stake. Such is the character, indeed, which every vital question in France assumes; and the question of education is no exception. If the Emperor gives way to the clergy, if his hand is forced, he alienates at once any democratic sympathies he may have received. There is nothing in which the men of the French towns, as distinguished from French peasants, are more bent, than on perfect freedom from the clerical yoke. They will have all creeds equally respected, but none privileged; and they will have the clergy keep away from political and social questions, of which this question of education is pre-eminently first. It is the alienation of thinking France—of the France for the future—unless its growth is violently thwarted, which the

Emperor must face if he prefers clerical support. He must give up, once for all, the boast of styling himself "a son of the revolution." On the other hand, if he makes head against the clergy in the name of the revolution, he must lose much that he has won by the renewed expedition to Rome. He will lay himself open to the charge of supporting infidelity, and however much he may suppress public opinion, he cannot keep the clergy from preaching and teaching treason in a thousand ways. They may still cling to him as more their friend than any government which a revolution is likely to yield; but their support will be very lukewarm, and conditional on no change being in prospect from which they have more to hope. It need not be added how this difficulty in the interior, like all others of the same kind, will stimulate the Emperor to seek prestige, a force which will enable him to overbear all disputants, in a successful foreign war.

Apart from the success, or triumph, of a particular dynasty, the issue for France is also most serious. It is just within the bounds of possibility that the ultramontanes may win, and inflict on the country their stifling régime. They may get into their hands the control of the higher education; and, as primary instruction is much in their control already, they will apparently possess the power of moulding France as they please. It may be hoped for the sake of humanity that they will not permanently succeed. There is that in human nature, a something so volatile and irrepressible, that the most elaborate and vigorous efforts to arrest growth, or enforce a set type, are apt to fail in the very moment of victory. Thus the changes are not all with the ultramontanes. But short of being permanently successful, they are sure to do immense harm with a temporary triumph. One has only to look at Spain, or Austria, or the Roman Catholic part of Ireland, to see what a priesthood can do when political influence, or some accident, gives them the control of a community; and if the ultramontanes have their way, it is not doubtful that France will be made for a time like another Spain. Enterprise will be stunted; thought will be checked; a fossil population with a certain superficial virtue, but no manly fibre enabling them to run in the race of nations, will take the place of a people which for centuries has had its share in the intellectual life of Europe. To write thus appears extravagant, but twenty years of a régime which has been mainly and progressively reactionary are already telling on France, and the

farther triumph of ultramontanism would only accelerate the descent of the incline on whose grooves that great country has been placed.

If we believe that, on the whole, ultramontanism will not gain so much, that it may be foiled even in a partial triumph on this question of education, it is because of the extreme intellectual strength which the literature of France is displaying. The masculine qualities of French journalists, despite the heavy hand which leans upon them, are surprising. The newspapers may fail of many functions which they discharge in England; but, as organs of opinion, as educators of the public mind on a vast mass of questions, they are still the first in Europe outside of those of England. In the world of books, again,—in philosophy, in science, in political economy—the press of Paris has displayed all through the imperial régime a most astonishing activity. The intellectual force thus represented is enormous, and can scarcely fail to draw within its circle the best of French youth, whatever professors or teachers ultramontanes may give. In fairness it must also be admitted that some of the ultramontane charges are not unfounded—that in France there is an extreme frankness in attacking the highest problems, and a disposition to try experiments which would alarm the boldest sceptics elsewhere. Positivism, St. Simonianism, Communism, all kinds of "isms," find able and unflinching advocates, who are not content with mere preaching, but practise what they preach, and associate to promote their views. The first two "isms" are especially prominent in the *melée*, the one question which dominates the mind of the newest French thinkers being the peculiar tenet of Positivism—the possibility of organising human life, in all matters religious as well as secular, on a scientific basis. In regard to the "Professional schools," again, the Bishop of Orleans, who heads the ultramontane assault, furnishes sufficient reasons for believing that they are, in fact, a St. Simonian experiment. The programme sets forth that the education will be purely secular, that religion will be left for parents to teach their children at home, but in the school there is nothing but secular education, and it is communicated in accordance with a theory which tends to exclude religion. Such facts are, doubtless, very grave, but they are not to be cried over, or the ultramontane inference drawn from them, of forcible repression. If the intellect of a country like France is busy with such questions, it is better for the cause of truth that no attempts

should be made to force a solution. Let the battle be fairly fought out. The questions are properly enough raised by the modern progress of science, and if they are not answered fully and with perfect freedom, future progress will be hindered. Not only France, but the whole of Europe will

suffer, if the ultramontanes have their way in suppressing "infidelity"—if the French mind, so energetic and so fearless, is forbidden all share in solving the problems in philosophy and science which modern speculation has developed.—*Indian Paper.*

THE BASLE "PILGRIM MISSIONS" IN THE EAST AND WEST.

AMONGST the numerous labourers in the great mission field of the world, the German Christians have, during the past half century in particular, taken a very prominent part. These good men have issued chiefly from three centres of organisation—the Moravian establishment of Herrnhut in Northern Austria, the Missionary Training Institution at Basle, and the simple, but very remarkable mission-house at Berlin, conducted by the late Pastor Gossner. But besides these well-known and admirably-managed centres of mission activity, several others have of later years sprung into existence, and, amongst them, the "Pilgrim Mission Establishment" at Chrishona, near Basle, founded by the late C. Frederic Spittler, who designed that it should be devoted to the training of self-supporting missions, so far as might be practicable.

This idea has been kept prominently in view in the subsequent operations of the mission, with mingled advantage and disadvantage to the great work of evangelisation undertaken by the Chrishona missionaries, upwards of 200 of whom have been trained at the institution, and then sent forth to promulgate the Gospel in the most distant regions. Egypt, Palestine, and the United States, are the countries to which the Chrishona students have for the most part been directed. In these and other nations they have established schools, set up in secular businesses, undertaken mercantile commissions, and entered into various professional engagements with a view to support themselves, and at the same time to secure opportunities for preaching and religious usefulness.

The Chrishona institution not only trains its inmates to a practical knowledge of various trades and industries, but also participates in mercantile ventures for the support of its missionaries. Thus, in the annual report just issued, mention is made of an additional outlay of 20,000 francs in the extension of one of the mission trading

establishments in Africa. By a curious coincidence the same report mentions that the home establishment at Chrishona is also 20,000 francs in debt! This has led to unfavourable comment, and perhaps not without some reason. For it is eminently important that the work of missions and of the diffusion of the Gospel should be carried on in separation from the bargaining and speculation of worldly traffic. The missionaries have various commercial establishments—as shops and mills, also boarding-houses for travellers, in Palestine and elsewhere. This mingled occupation sometimes leads to great distraction and hindrance to the good work of the Gospel. It is stated on good authority, that some of the Oriental missions of the Chrishona Institute are greatly suffering from the large and engrossing amount of time which the missionaries are compelled to devote to secular pursuits in order to maintain themselves. But a still worse consequence is that the commercial undertakings often tend to distract the affections of the missionaries from the Lord's work, and even lead to the abandonment of the latter in some cases. Thus two of the principal missionaries of the Chrishona staff, in Africa, have quitted their religious work to become guides, or army agents, to the British Abyssinian expedition. And previously several other of the Chrishona missionaries in Abyssinia had devoted their mechanical abilities chiefly to the construction of weapons and artillery for King Theodore! Hence no small scandal has accrued; and this is not surprising.

The Holy Ghost spake of old to the Apostolic Church at Antioch, "*separate Me Barnabas and Saul for the work whereunto I have called them.*" And again the great Apostle of the Gentiles, in his charge to his beloved Timothy, repeated a similar precept to "*give himself wholly*" to his spiritual duties. He subsequently added a further admonition, "*No man that warreth, entangleth himself with the affairs of this life, that he*

may please him who hath chosen him to be a soldier." It is true that, at times, Paul wrought with his own hands, as an *exceptional* circumstance of temporary necessity; it is also true that the Moravian and other missionaries have repeatedly united secular industry with religious labour, but not to the considerable or systematic, and, may it not be added, encumbering, extent which now characterises the Chrishona missions. It would therefore afford satisfaction to many Christians if it could be announced that henceforth these mercantile occupations should be more strictly limited and subordinated.

During the past year twenty missionaries have gone forth from Chrishona, and in their place twenty fresh students have been received. Four of the inmates are black, and it is in contemplation to establish a separate institution for the training of coloured missionaries with the intention of sending them to labour amongst their own race in the Southern States of America and in Africa. The branches of trade taught at Chrishona are bookbinding, printing, tailoring, shoemaking, smithwork, basket-making, carpentry, wheelwright work, and cooperage. One of the students has also been sent to a medical institution to qualify himself for usefulness as a medical missionary. This example might, with advantage, be followed in many other cases.

The schools carried on by the Chrishona missionaries are perhaps their most useful and efficient fields of labour. Thus, about seven are engaged in teaching in Jerusalem, Nablous, Jaffa, and Ramleh; at Alexandria, in Egypt, they have a school of eighty boys. They have also a school at Cairo. Here and elsewhere in Egypt the Coptic priests have manifested some jealousy of the efforts of their German brethren. The Coptic patriarch recently caused many Bibles to be thrown into the water, though he declared it sinful to burn them. He severely reprimanded the parents of the children studying at the Protestant schools, and procured the withdrawal of some of them. The labours of the missionaries have also been impeded and restricted by the extremely oppressive nature of the Egyptian government, especially in the districts up the Nile, and away from the inspection of the Europeans resident in the cities of Cairo and Alexandria. Trade has, for some time past, been very dull in Egypt, and the cost of provisions and clothing has risen considerably; nevertheless the government imposes heavy taxes on the people. The poor are scarcely able to keep themselves

alive in some districts; whole villages are being left deserted, the inhabitants with their possessions quitting their homes. Even upon the blind taxes are imposed, and unless they find means to pay, they are thrown into prison. Nakedness and starvation are prevalent evils.

In North America the Chrishona missionaries have found congenial spheres of usefulness, especially in Wisconsin, Michigan, Minnesota, Illinois and other North-Western States of the Union. In the Southern States some discouragement has been experienced, and it is reported that the mission in Texas has suffered much "from the inconsistency of some labourers, and the meddling of certain other Christian bodies." It is to be hoped that no further want of unity may be reported between the Christian labourers in these regions.

Seven brethren of the mission are labouring in South America. Three of these are supported by an English association, two of them being in Patagonia, and one in Chili.

The greater number of the Chrishona missionaries are now reported as being self-supporting. As proof of their prosperity, four marriages of the missionaries during the past year are recorded.

This excellent institution deserves the support and the prayers of Christians, both in Europe and America. Its success has already been considerable, and, if increased judgment is exercised in rendering the missions more purely missionary and spiritual, a greatly increased blessing may be hoped for. The worthy founder of the Chrishona mission recorded, shortly before his decease, his earnest wishes for its future efficiency and Christian fidelity, in the following instructive words:—

"Having entered my eighty-fourth year, I have reason to hope that the Lord may soon be pleased to call me away from these inferior scenes below to the realms of unclouded light above. I bear upon my heart the desire to express to the Lord, again and again, my humble thanksgivings that, from pure grace and compassion, He has been pleased to draw my heart to himself, and has even esteemed me fit to serve his kingdom on earth." After appointing his successors in the direction of the mission, he adds: "May the Lord please to direct their hearts, and may He endue them amid their great responsibilities with courage and humility, zeal and patience. May He please, first of all, to direct their minds to understand that to serve the Lord faithfully, with

hand, and mouth, and heart, shows the most acceptable gratitude. It is the Spirit that quickens all things. The flesh profiteth nothing. Therefore also in this case the Holy Spirit must perform the whole. It is the good Spirit of the Lord that must govern, direct and conduct. *Him we must have.* But I know it to my comfort that the Father will give Him, for Christ's sake, to my successors in my work, if they will daily pray for his influence.

"That the precious Gospel of Jesus, the crucified, risen, and glorified Saviour, may be made known more and more by our pilgrim missionaries, in humility and simplicity of heart, and that they may shine as lights, not only by their words, but especially, too, by their walk and conversation and the labours of their hands, and that by their instrumentality something may be done to bring nearer the kingdom of heaven, this remains the desire of my heart and my prayer."

A DESCRIPTION OF PANAMA.*

THE Rev. J. W. Sloan, on his way to Arica and Tacna, wrote to us from Panama, and gave some account of the city, but thinking that its own chaplain might send a full account, did not intend this for publication. However, as Mr. Sloan kindly sent us some excellent photographs at the same time, we take this opportunity of detailing a little of the information respecting one of the most important stations of our society.

The town of Panama is situated at the Pacific as Aspinwall is at the Atlantic end of the Isthmus of Panama. Gas is not yet introduced, but the streets are lighted by oil lamps. Good and clean water is scarce and consequently dear, which may be noticed even in the matter of washing, as may be seen from Mr. Sloan's letter.

Before crossing the isthmus, let us read what the Rev. J. W. Sloan says of

ASPINWALL OR COLON.

"After leaving Jamaica, where the church and the state are in a deplorable condition, we had rather a rough passage across the Caribbean Sea to 'Colon,' called by the Americans 'Aspinwall.' As the vessel approaches this part of the isthmus, we obtain a view indicative of commercial life, there being three wharves, well constructed, with large warehouses, and all necessary appliances for transferring heavy cargo. The wharves belong to the Southampton, Liverpool, and American Companies. So soon as we got near to the wharf, I landed, and proceeded to the office of the railway manager, Mr. Parker. Then I learned, that in consequence of the delay to which we had been subjected through the roughness of the weather, we had lost our vessel for the West Coast, and should be obliged to remain on the isthmus from

the 12th until the 25th of February. Colon appears to be a rising place; besides the wharves, railway, and steamboat offices, there are several excellent stores, and a row of about a dozen in course of erection. The Americans have indeed converted the place from a savage-looking into a civilised spot. Many Jamaica negroes are working on the wharves and railway. The character of the negro here is precisely the same as in his native place. As wages here are pretty high, negroes ship themselves from Jamaica, and when they get tired, or obtain what money they wish, or commit some crime, they ship themselves back again. The *Solent* brought about seventy such persons. Just before I started a second time to see Mr. Parker, I saw all our luggage weighed. Each passenger across the isthmus is allowed only 100 pounds, every extra pound being charged 5 cents (2½d.). My luggage would have cost about £10, and Miss Meyer's more than £5. I saw Mr. Parker, who had just arrived at his office. He received me very courteously—inquired about our party—and offered us his verandah to sit in until the train would leave. He then asked me if I should like to see their new chaplain for 'Colon,' the Rev. Henry Tullidge. The chief clerk, Mr. De Graw, a most excellent man, a Baptist by choice, but devoted to the interests of the church and schools here, accompanied me to the chaplain's residence. Mr. Tullidge has been at Colon about three months—he is appointed by the railway company—has a nice, new, spacious house near the sea, and contiguous to his church, which is a brick building, accommodating 600, and having all the windows of stained glass in very chaste designs. The church has a square tower, is a prominent sea mark, and internally is very attractive and ecclesiastical."

* From the *South American Missionary Magazine*.

PANAMA RAILWAY.

"We returned to Mr. Parker's office, and received complimentary railway fares, and also passes for our luggage. As Colon was not a healthy place to remain in, I considered it desirable to proceed at once to Panama. The cars are, as was to be expected, on the American plan—long, with cane seats each side, having reversible backs, and a passage up the centre of the car. We were informed we could obtain refreshments along the line of rail, but it was lucky for us we thought of putting some bottles of lemonade from the steamer into our pockets, for the only kind of refreshment obtainable on the line was bad oranges, boiled eggs, called by the mongrel Spanish, out of deference to the presence of Saxons, 'Agges cooked,' and rotten bananas. Boiled eggs were 3d. each, and water 3d. a glass. We reached Panama at 6 p.m. and went to the 'Grand Hotel,' as being the most airy. Here we remain, and here I am writing. Our expenses are heavy. I pay three dollars a day each for myself and wife, and half-price for my servant and Miss Meyer; so that our daily expenses are 37s. The charge for washing is 10s. a dozen for gentlemen's things, and 20s. for ladies'; collars and pocket handkerchiefs are 6s. 3d. per dozen, so that it is necessary to be economical!

"I preached in Mr. Hughs's chapel-room on Sunday last, am to help him on Wednesday, and again next Sunday. There was good attendance

in the morning, and in the evening the place was crowded, holding about 130. Panama is a very clean town, having a population of about 7,000. Many of the buildings were new, but rent is very high. The religion of the place is Roman Catholic, and a deplorable specimen it is of the triple crown influence. Nearly every Roman Catholic church is in ruins, and two only, including the cathedral, are suitable for worship. One of the churches has been fitted up for theatrical entertainments, and appears to rank among the class of what are known in the neighbourhood of Shoreditch, and similar localities, as 'penny gaffs.' The cathedral is exactly opposite our rooms, and we can see the persons who attend worship. I have not been into any of the Roman Catholic churches, but Mrs. Sloan has, and reports the interior to be as dilapidated and miserable-looking as the exterior. The 'altar' does not even appear to be clean, and the drapery is a piece of tawdry muslin. On Sunday most of the stores are open, and business goes on as usual. I might write a good deal more about Panama, but as it is not my chaplaincy, and Mr. Hughs informed me of his intention to give you full information, I forbear.

"The weather is very hot, the nights and early mornings are nice and cool, and the hour of service on Sunday, 11 a.m., is nearly the warmest during the day. By the time we have finished service, we are wet through, and every garment has to be changed."

A NEW AGENCY FOR CHRISTIAN WORK IN INDIA.

EXPERIENCE has shown that the great Head of the Church has bestowed on certain laymen a combination of gifts and graces, well qualifying them to act as evangelists. The prominent part men thus endowed took in the revivals which occurred a few years ago, must be familiar to all our readers; and it is remarkable that the question has been so long in suggesting itself—whether good results might not follow if lay preachers were to extend their itineracy to India. There is, as is known, a class of the Hindoo community, numerously represented at the three presidency seats, and to a smaller extent at every subordinate centre of British power in India, possessed of sufficient acquaintance with English to profit by a sermon or address in that language. Many of these Hindoos are young men of great intellectual

subtlety, of knowledge quite astonishing for its magnitude, and of manners thoroughly courteous; while, alas! it must be added, a very large proportion of them have no proper faith in any religion, having cast aside Hindooism and Christianity as almost equally unworthy of credit. Might not advantage result from sending out an evangelist of intellectual gifts and fervent spirit, anew to urge the claims of the Gospel on those Eastern deists, and, with the Divine blessing, seek to lead them to the Saviour?

A retired Indian medical man, Dr. C—, himself an evangelist, thought that it might; and urged a friend of his, then labouring for Christ in the north of Scotland, to undertake the duty. The gentleman applied to—J. F. Tinling, Esq., B.A., of St. John's Col-

lege, Cambridge—had, by the very fact of his possessing a University degree, one qualification for acting with effect on the highly educated youths of India, who, we fear, would be tempted to load with ridicule many a worthy Christian, morally their superior, if he betrayed himself to be in any marked degree illiterate. After seven months' prayerful deliberation, Mr. Tinling resolved to act on the suggestion which had been made to him, and intimated his decision to Dr. C——, who forthwith contributed £100 towards the expenses of the voyage. The mention of this financial transaction reminds us that, in going forth to India, Mr. Tinling—who, not being the agent of a Missionary Society, had no salary, and possessed no sufficient capital of his own to liquidate the expenses of his evangelistic tour—had simply to trust his support to Divine Providence; nor was his confidence disappointed—without any solicitation on his part, money was sent him by the Anglo-Indian Christians resident within our Eastern Empire, financially the most liberal religious community, we believe, in the world. Sailing round the Cape of Good Hope, he landed at Madras on the 21st October, 1866, while he left Bombay by the overland route for Britain on the 5th of April, 1867, having thus in all been between five and six months on Indian soil. This was a very brief period wherein to form an opinion in regard to even a few of the very complex questions which India is perpetually evolving; yet the writer of this article, who was himself for a great many years in India, has much pleasure in bearing testimony to the keen observation of native life of which Mr. Tinling's narrative of his tour gives evidence.*

We entertain the strong conviction that the Hindoo intellect is by no means so great as it is often considered to be. The highest intellect invariably takes the form of *power*, while minds of less massive character tend to subtlety. The mind of Britain or of Germany is undeniably *powerful*, that of India is only *subtle*; and we unhesitatingly give the palm to the West, instead of according it to the East as the generality of people do. On this subject Mr. Tinling says: "While our company was separating, I had another opportunity of discovering, what I can now confidently insist upon, that, even among the

shrewd and educated men of India, there is a general want of reasoning power, and an incapacity to apprehend an argument or a proof that would be convincing to a European mind."—*Bombay and the West*, pp. 18, 19.

Some years ago, no dispute could be raised as to the fact that Madras was believed to have a larger proportion of evangelical European Christians than either of the other presidency seats, and that is the general opinion still. Places, however, at one time high in the religious scale, may in a few years lose their pre-eminence; and, from the perpetually fluctuating character of Anglo-Indian society, such a process is likely to operate with more rapidity in India than at home. If the observation of the evangelist was not at fault, such a change has already taken place in Madras.

"Madras," he says, "had a few years ago the reputation of being the warmest part of the church in India. I found it quite otherwise. With the exception of a few precious witnesses, it seemed cold and lifeless—needing more than any other part of India the breath of God to quicken it into spiritual vitality." We think, however, that Mr. Tinling may partly have under-estimated Madras. It was the first place in India he visited, and, being as yet unknown, he did not meet with so warm a reception as we feel assured he would have done had he returned to it immediately before his departure home.

Referring to Mr. Tinling's work itself, for notices of his addresses to or interviews with the educated natives of India, as well as the Europeans and East Indians of the several places through which he passed, we quote but two passages more. The first is relative to the *immediate* fruit resulting from his evangelistic tour:—

"If you mean, dear reader, what was the apparent result—how many cases of conversion there were, or what change on the face of native society—I say plainly, the result was very small. It was small, indeed, compared with what I myself had hoped. I looked to see more manifest conversions, for I had seen them at home—seen them when preaching the Gospel with no more faith or enjoyment of God, and with much less trial of faith, than I experienced now; but I only found myself in the society of which the greatest disciple is unworthy, while the least is admitted to it, when I had to say, 'My judgment is with the Lord, and my work with my God.' Nevertheless he looks forward to ultimate

* *An Evangelist's Tour round India*. By J. B. Tinling, B.A., of St. John's College, Cambridge. London: Macintosh. 1868. Part I. *Madras*; Part II. *Calcutta*; Part III. *Towns of the North*; Part IV. *Bombay and the West*.

fruit from his labours, with a confident hope, in which we fully share.—*Personal Narrative*, p. 39.

The following remarks of Mr. Tinling's are characterised by equal wisdom and humility, and are fitted to create a very favourable impression of him in the mind of every judicious reader:—

"As is the experience of the novice in every work, much of my learning was the unlearning of what I had previously believed. Questions which seemed very simple in England, became very knotty in India. Wise men and pious men were here and there working on what seemed strange systems; and not only working on them, but ready to defend them by arguments of Scripture and of success, which, if they did not convince, at least commanded a respectful hearing.

"I still believe that there are weapons used in the mission-field, and forces impressed in the

name of Christ, which are not according to the mind of his Spirit; but I would suggest that those of us who have not had personal acquaintance with the perplexities and peculiarities of the mission-field should be more careful about love than judgment, and should not allow our hearts to get cold or our hands unhelpful to those who are in the actual battle with heathenism, because we do not understand or approve of all their ways. Moreover, the experience I have mentioned does not at all hinder me from inviting other evangelists to go out and preach in hope. The Lord might give a sight of blessing to one, which He saw was not good for another, or it may be that the effect of the untechnical way of preaching the Gospel is so distinct that a reaper may be wanted after the sower."—*Ibid.* p. 40.

THE GERMAN KINDER-GARTEN.*

THE first German Kinder-Garten, an institution now regarded as a necessity by the Germans, at least in the north—was established by Frederic Froebel, about thirty years ago, since which time a great many have sprung up in various parts of the country. There are now Kinder-Gartens in all the principal German cities, and even in Great Britain. If I am not mistaken, there is also one in New York. The principal centre for the training of teachers is Weimar, and in Hamburg the most of the rapidly increasing literature on the subject is published. The Kinder-Garten is a school for children ranging from, say, four to ten years of age, where no books are used, and all instruction is imparted by teachers, through the medium of stories, games, and some light physical labour, when the most studious effort is made to keep out of the minds of the children the idea that they are really at school, and are all the while being prepared for one of a higher grade. It derives its name from the fact that each scholar has a little garden in the school grounds, which is its sole property, and where it can carry on all its operations of husbandry to its liking, and indulge its horticultural hopes to its heart's content.

The Kinder-Garten takes its rise from the educational revolution in Germany and Switzer-

land effected by Campe, Pestalozzi, Salzmann, and Rousseau. The founder—Frederic Froebel—took Pestalozzi as his model, and was even a teacher in Pestalozzi's institution at Yverdon, from 1808 to 1810. He was born on the 21st of April, 1782. In 1799 he went to Jena University as a student; but, after a short experience in study and nine weeks in prison he became a farmer. His father died in 1802, when the son became a forest-keeper in the neighbourhood of Bamberg. In 1805 he went to Frankfort in hope of being an architect, but neither this nor any other occupation seemed to suit him. He studied in Göttingen in 1811, and in 1812 went to Berlin University. He then directed his attention to education, and particularly to the education of young children, and issued publications at frequent intervals in favour of his new views. He commenced his Universal German Educational Institute in Greisheim, which he followed by others in various places. His universal principle or formula of education was this: "Do this, and see what results, in this particular respect, from your action, and to what knowledge it will lead you." Thinking and doing, perceiving and acting, knowledge and ability, must be united in the most intimate relations. His great themes of instruction were: religion, physical exercise, contemplation and comprehension of the outward world, and language. Religion—the Christian

* Letter from Dr. Hurst in an American paper.

religion—is the foundation of all knowledge, as well as of all the relations from which all our knowledge receives its life and importance, and to which all our knowledge and capacity and their fruits return. But we find not only the principle of our Christian religion revealed in the Holy Scriptures, but also in the life of the individual man, in that of mankind in general, and in the whole sphere of nature. Hence, Froebel founded his religious instruction on the threefold revelation of God, in and by the Holy Scriptures, in and by the life of individual men, and in and by the whole organism of nature, which is essentially one.

Language, counting, drawing, and singing were taught by him in a peculiar way, so that instruction might be imparted without the pupil feeling the burden of it. He began to teach his pupils piano-music by first having them exercise the fingers on some other object, and after the fingers became skilful, he took them to the piano. He had his pupils begin Latin by reading *Cæsar's Commentaries*, and commenced his instruction in Greek, not by grammatical rules, but by making them attack Homer's *Iliad* at the very outset! Froebel's collected works have been published, in three volumes, in Berlin, 1862-3, edited by *Wichard Lange*. His most popular work, and the one which has had most influence in propagating his sentiments, and founding *Kinder-Gartens* in Germany is, "*Come, let us live for our Children*" (*Blankenburg, 1844*).

Perhaps a better idea cannot be presented of the working of a *Kinder-Garten* than a description of the way in which the principal one in *Bremen* is conducted, and which I have had occasion to visit. Many of the children are so small that they need to be conducted thither by older persons, when they are met at the door by a servant, who relieves them of hats, coats, shawls, and lunch-box, care being taken, however, that each child aid in adjusting its own things, and having a fixed place for all. The proprietress, *Miss Grabau*, is assisted by two other ladies. The school is divided into two classes, either one or the other of which is nearly always in the large hall for exercise, or working in the little gardens out of doors. In the school-room each scholar is provided with a very neat and comfortable desk and chair, and is taught to regard them as its own property. The employments are worsted work, knitting, elementary drawing, and every other imaginable thing which is supposed to furnish such young fingers and

minds with combined skill and amusement. The children have patterns before them for everything they are to do, and the teacher personally superintends them in each little labour, when every pains is taken to impart as much elementary instruction as possible. For example, if a little girl is at work on a book-mark or a lamp-mat, she is taught imitation, combination, perspective, counting, the alphabet, and many other things. As soon as she is tired of one employment, she is at liberty to begin something else that she may like. Thus all weariness is avoided.

The room for exercise is very large, and, like the schoolroom, neatly ornamented with pictures, and when the children are in it they are under the care of a teacher who has them go through many gymnastic exercises. This is the most interesting feature of the *Kinder-Garten*. The children, boys and girls promiscuously, are directed to assume a certain position. It may be that of a regiment drawn up in a line of battle. The teacher then commences a story about a certain battle; then comes some stirring song, when all sing it together, and then the battle commences in right good earnest. After the great victory is won, the teacher narrates a peaceful story in verse, which the children have been also previously taught, and which they repeat with her, going through with all the gymnastic exercises suggested by the verses. For instance, she tells of a great pigeon-house, out of which the pigeons come, one by one; some fly slowly, and some more rapidly; others go off and hop around on the ground, while others light on the chairs, some get tired, and others fall down, and thus the supposed movements of a whole flock of pigeons are represented by the children. Afterward, the teacher may begin to tell in prose about an old blacksmith, and by and by she reaches the verses telling of his anvil, bellows, red-hot iron, and great hammer, when the children sing with her, and the whole room is transformed, for a time, into a great smithy, and all the little folks industriously and laughingly playing blacksmith. Another song tells about walking over a heath, where, at last, a great pond is reached. The frogs are heard to croak and seen to leap into the pond. During this time the entire class becomes a large group of similar croakers. In all these initiatory exercises the children preserve strict order, but their risible propensities are but little restrained. Just as soon as the slightest fatigue or decrease in interest is observed, the exercises are changed, when the class is immediately taken

into another room, or else into the garden. About one half of the time seems to be devoted to the gymnastic and horticultural employments, and the other half to the light manual labour at the desks in the schoolroom proper.

There are a great many of these half-poetical and half-prose stories, having somewhat of a theatrical character, taught and performed in the Kinder-Garten. I have at hand a volume which contains fifty in all, profusely illustrated. Some of the titles are: "The Mouse and the Cat," "The Ants," "The Stork and the Frog," "The Butterfly," "The Grasshopper and the Worm," and "The Horse-chestnut Tree." Each of these stories requires, perhaps, from ten to fifteen minutes to repeat and perform.

The exercises and employments at the Kinder-Garten are sure to be brought away by the children, and enter largely into their home-life. If you send your little folks to one of them for three months, you may expect, for a long time afterward, to see them hopping about your premises like frogs, leaping like deer, springing like cats, and, as nearly as they can, flying like swallows, barking like dogs, swimming like fish, swinging like tree-tops, sailing like boats, and chattering like magpies.

It is difficult to decide whether the Kinder-Garten is very superior to the usual schools first attended by children. It is by no means likely that it is all that its warm admirers imagine it to be, and it is equally probable that many of the principles which are applied in it, without any books, and only by illustration, might be employed very advantageously in connection with attractive and appropriate books. A certain amount of the Kinder-Garten introduced into the ordinary elementary school would certainly be an improvement. Too much cannot be said for the physical influence of the gymnastic exercises, which, indeed, constitute the most beneficial feature of the institution. It is to be regretted that but little cognisance of Christianity is taken in the Kinder-Garten—thus showing its barren Pestalozzian origin, and Froebel's own depreciation of it to a level with the revelation natural in the human mind and outward nature. After all the lessons taught the children, there is scarcely one that might not have been taught them, as far as practical religion is concerned, in the palmy days of English Deism, or even in pagan Rome itself.

THE FREE CHURCH OF SCOTLAND MISSION IN JAVA.

(FROM A CORRESPONDENT IN JAVA.)

In some eastern lands you may travel many a mile without falling in with a spring of pure fresh water. But in this, the most important of the islands which form the East Indian Archipelago, we have abundance of water to quench our thirst and to fertilise our fields. But, alas! the streams from that river which gladdens the city of our God have only watered a very small portion of our island. With the exception of the well of salvation which has been opened at Meester Cornelis, and another within the town of Batavia from which the English community draw, you might traverse the island from one end to another without alighting upon another spot where the flock of God can find refreshment for their souls. Of the water supplied by the other preachers, we may use the words spoken by our Lord to the woman of Samaria, "Whosoever drinketh of this water shall thirst again." In many cases the water thus supplied and offered

to the people from sabbath to sabbath is not only incapable of quenching the thirst of the soul, but too surely destroys and deadens the workings of the soul heavenward, by means of the fatal poison with which it is so largely mixed. The gospel preached is not the Gospel of the Lord Jesus Christ, but another gospel which is not a gospel at all. But there is a church in the island where the baneful influences of a rationalistic philosophy have not withered up the springs of spiritual life. This church is connected with the Free Church of Scotland. The Rev. E. W. King, the pastor thereof, after having studied two years in the Free Church College of Edinburgh, was ordained by the Free Church in 1861, and amid difficulties which would have deterred most men, he succeeded in planting a church at Meester Cornelis, in the outskirts of the town of Batavia. Here he has now laboured for several years, and God has been with him and blessed him in his

work. It is not our intention at present to enter into the history of the church at Meester Cornelis; perhaps that may be done in some future paper; meanwhile we purpose to lay before the readers of this magazine a brief outline of what the church has been doing during the past year. The simplest, and at the same time the most effectual, way of doing this is by giving, in a condensed form, the substance of the various papers and reports read at the fifth annual meeting, held within the church on Monday, 11th April, 1868.

We may begin with the

KIRK SESSION REPORT.

The first report read was that of the Kirk Session, from which we learn that forty-two new names have been added to the list of church membership during the past year. The report also alluded to the very cheering circumstance that during the past year signs of a deeper earnestness and a more enlightened spiritual perception had been manifested by those who had been members of the church from the beginning. In former years they did not think of celebrating the Lord's Supper oftener than once, or perhaps twice, in the year, as they had been accustomed to do in the Dutch churches. Now they have learned to set a higher value on this ordinance, and the most of them have been present at each of the quarterly observances of the supper during the year. Several members of the community, who in former years were rather undecided and who took no active part in the work connected with the church, have of late come forward and taken a more decided course. Some who were quite indifferent in the beginning of the year are now acting on the committee of the mission agencies in connection with the church.

New faces are often seen in the church, and the average attendance is progressive. Upon the whole the session had to report progress, and had much cause for thankfulness with the state of matters generally within the church. *Without*, the influence of the church was also beginning to be felt, in proof of which allusion was made to the case of a man of the world who departed this life a few weeks ago, and who was brought under the power of the truth during his last illness. The case of the man thus referred to is a remarkable one, and worthy of being recorded here as a fresh illustration of the truth of that saying of Holy Writ—"All that the Father hath given me shall come unto me, and him that cometh unto me I will in no wise cast out." He was a man of good education and fine natural abilities, but, unhappily, a

notorious scoffer, and much given to intemperate habits. At the commencement of his illness, which was some months prior to his death, he sent for Mr. King, whom he had previously known, and asked for a Bible. He made good use of the old book during these last and best days of his years. Without entering into further details here, it may be briefly stated that Mr. King and others who were seeing him and conversing with him almost daily, had good reason to be satisfied that the word of God had taken root in his heart and produced a saving change in his life.

The report next referred to the circumstance that here, as elsewhere, wherever a church of God is planted, all had not been peace and quietness during the year; difficulties had occasionally arisen; some shade had intermingled with the light. These shadows had been chiefly occasioned by such of their members as had proved rather unfaithful. But it must needs be that offences shall come.

The native community attached to the Dutch community was next referred to. The session could not report a numerical increase here. This could easily be accounted for from the circumstance that in the churches of Batavia native converts are admitted to baptism and other church privileges through a wider door than at Meester Cornelis. Scarcely any previous training or catechising being required, baptism is often administered before the convert can fully understand its meaning, and he is allowed to sit down at the table of the Lord without having previously shown by his life that he is a child of God. At Meester Cornelis, where more care is taken to ascertain if there has been a work of the Spirit on the heart of the candidate for church privileges, the gate of entrance is thought to be too strait, and fewer go in. After the reading of the report of the Kirk Session, the Rev. Mr. King, the pastor of the church, made a few well-timed and judicious remarks thereon. In the course of his address he stated that he continued to give catechism lessons twice in the week, and to preach the Gospel in the prison and in the hospital, as formerly. He had this year had many pleasing tokens that the work had been owned of God in both of these places. Mr. King then read a letter which he had received from a prisoner, written just as he was leaving prison, in which gratitude was expressed in a most touching manner for the words he had heard preached during the term of

his imprisonment. From another prisoner he had received a letter on New Year's Day, in which the writer testified that he had entered the prison altogether ignorant of the truths of religion, but, in consequence of having there been brought into contact with the truth, he was now an earnest reader of the Bible.

Mr. King also stated that, during his visits to the hospital, the remark was often made to him by those to whom he endeavoured to explain the nature and the evil of sin, and the way of escape through Jesus Christ, that they had never before heard the truth concerning their sinful condition, and they had never felt that they were lost sinners in the sight of God, apart from Christ Jesus. It was also very pleasing for him to be able to record that, two or three times after the conclusion of his service in the hospital, one of the soldiers had come forward and given a small contribution for the mission. Six soldiers belonging to the barracks at Meester Cornelis, after leaving the hospital where they had heard the word preached, had thereby been stirred up to read the Bible for themselves. For the last few months they have been meeting two or three times every week in the house of one of the members of the church for the purpose of reading the old despised volume. Of these six men, one had been attending his catechism lessons for some time. Another had applied to be admitted to the table, and a third had joined the church at the last communion season. Mr. King closed his remarks by asking all present to join with him in singing with heart and soul the following lines from the 118th Psalm, so appropriate to their condition as a church on the present occasion :—

"This is the day God made, in it

We'll joy triumphantly;

Save now, I pray thee, Lord; I pray

Send now prosperity."

BIBLE AND TRACT SOCIETY.

The report of the Bible and Tract Society stated that, during the year, 170 Bibles and Testaments had been given away. These were chiefly in the Dutch language. There had also been weekly distributed about 130 tracts in various languages. A periodical, edited by Mr. King, is issued monthly. It is conducted in the spirit of the *British Messenger*, and has a circulation of nearly 500 copies. The report contained expressions of gratitude towards the British and Foreign Bible Society for a liberal grant of Bibles and Testaments which had been made during the year to the society here; also thanks to the Religious

Tract Society for the judicious assortment of their very excellent and useful publications which had just been received.

It was further stated that, in order the more efficiently to carry out the designs of the society here, the committee had been led to entertain the thought of setting up a printing press, and they were not without hope that in the good providence of God they might be able to do so during the present year.

Letters were also read from several persons who had received Bibles; of these, one from a man who had received a Bible whilst he was an inmate of the hospital, was particularly interesting. This man, after expressing the satisfaction he had found in reading the Bible, referred to the joy he felt in the thought that he could now return to Holland with his Bible, and read it together with his wife. Strange that a man should have to make the voyage from Holland to Java before being put in possession of a Bible! This thought should surely suggest other thoughts. There can be no true estimate formed at present of the amount of good which may silently be effected by means of this work of tract and Bible distribution in the hospital. Men from all parts of the world are continually coming and going, and there is seldom an opportunity of meeting with any of them after they leave the institution, or, indeed, of hearing anything of any of them after this.

But the good seed is sown in the hope that it will bring forth fruit. The day of Christ alone will declare in how many cases it has taken root.

ORPHAN ASYLUM AND NATIVE SCHOOL.

In this report it was stated that, attached to the church, there is an asylum for orphan children and a native school. In the first there are at present seventeen orphan children who are being educated along with the children from the families of the congregation. The school is open to all on the payment of a stipulated fee. At present the number in attendance from the families in the neighbourhood is fifteen. Some time ago it was proposed to get a teacher from Scotland for this institution, and nine months after the proposal was made Mr. Raeside arrived in Java. Through the instrumentality of a lady in Edinburgh, the sum of £137 had been procured for the purpose of sending out a teacher. This lady was entitled to the warmest thanks of the community for the prompt and valuable aid rendered by her in this matter, and for the lively

interest she had taken in the welfare of the orphanage. Mr. Raeside commenced his work in November, and since that time the children in the asylum have been receiving instruction from him. During the period, their progress in the various branches had been very satisfactory, it having been the chief aim of those who erected the asylum to secure the eternal welfare of the children.

The committee express their gratitude to God that a teacher has been sent out who is not only qualified to teach them the truth, but also to commend Christianity in his daily walk. It was further stated that the children in the asylum were receiving instruction in Dutch reading and grammar, two hours daily, from a Dutch teacher. It was also intimated that there would be a public examination of the school about the end of June. The domestic life of the children is superintended by Mrs. Jaesrich, the widow of a German missionary. The committee have reason to be satisfied with her services. She is kind to the children and faithful in the discharge of her duties. The ladies connected with the church have, during the past year, given fresh proof of the kindly interest they take in the children, by making all their new clothes for them. One act of kindness suggests another, and while engaged in the sewing of the new clothes, the thought occurred to them that a sewing machine would be of great service in connection with the asylum. The necessary funds having been subscribed for amongst themselves, a good machine was purchased and presented to Mrs. King on behalf of the asylum. The report also stated that, previous to the arrival of the teacher from Scotland, a new school-house had been built for the children of the asylum.

Allusion was then made to the native school. This school, which was formerly united with the

asylum, has now been separated from it, and a new school-house built during the past year. A house has also been built for the teacher of the native school; the average attendance has been 25 to 35—native and Chinese children. The greatest portion of these were able to read, write, and cypher with some facility; geography, Bible history, general history, &c., were also being taught, and under Mr. Van Hengel the children were making satisfactory progress. A great and effectual door has been opened; the light has dawned on one corner of this moral waste, with its teeming population. There remains much, very much, to be done, for truly the harvest is great and the labourers are few. Whenever God sends the means for extending the work, measures shall at once be taken for doing so. £200 have been sent from the Free Church during the past year, partly from the friends of the colonial committee, and partly from private friends.

The good providence of God is observable in this grant from the home church, as the sum contributed here for the support of the ministry of the word is wholly inadequate as yet for that purpose. And when we think of the twelve millions of immortal souls stumbling on in darkness under an oriental sun, surely there is need for enlarging the work, and that speedily, for the time is short.

Friends of the mission cause, whose hearts the Lord may incline to aid in helping on this work, may have an opportunity of doing so in Scotland through Rev. G. D. Cullen, Royal Terrace, Edinburgh; John Macdonald, Esq., Treasurer of Free Church, North Bank Street, Edinburgh; Thomas McMicking, Esq., 22, Dundas Street, Glasgow; who will transmit to Mr. King whatever is left with them for that purpose.

Let all the children of our Zion aid the cause by means of their prayers!

MEDICAL MISSIONS—AMOY AND MADRAS.

DR. CARNEGIE, in his annual report of the Medical Missionary Hospital at Amoy, published in China, states:—

The number of new cases registered for	
1867 was	2,011
The number of patients treated in the	
wards	751
Aggregate attendance at dispensary ...	4,377

The past year has been a busy one with us, as far as *hospital* work has been concerned. We find that no fewer than 751 patients have been treated in the wards, and we have frequently been compelled to refuse admission to candidates, from sheer want of room. This is the largest number of in-door patients we have yet had for any one year. And as far as reports have reached us of similar institutions in China, we find that we

stand at the top of the list in regard to this class of patients. The latest report in our hands of the long-established hospital at Shanghai, records 674 in-patients, and the report (1866) of the Canton hospitals, two in number, records the conjoint numbers as 715. The Hankow Hospital had 124 in-patients last year, and the Swatow Hospital had 343 for the year 1865.

These in-door patients are, as a rule, from towns, villages, and country districts on the mainland. Many of them come from distances of sixty to eighty miles; the great majority suffer from chronic diseases, both medical and surgical, and it is only by prolonged treatment that such can be benefited. It is very gratifying to us to find that this class of patients are growing on our hands; for apart from the professional interest which such cases present, it is on them, to a far greater extent than on dispensary patients, that the medical and surgical practitioner can confer real and lasting benefit. We have often been very much discontented with the unsatisfactory nature of dispensary practice amongst the Chinese, and the question has frequently occurred to us, whether it would not redound much more to the credit of European medicine, were we to close the dispensary and devote our time and attention entirely to the hospital. And as far as missionary work is concerned, it has been our experience that the conversions to Christianity that have occurred in connection with our institution have been, as far as we can remember, almost without an exception amongst those residing in the wards. It will, perhaps, then be admitted that both for medical and missionary work the Amoy Hospital presents opportunities not surpassed by any similar institution in China.

A considerable number of operations have been performed throughout the year, consisting of amputations, removal of tumours and necrosed bones, tenotomy, operations on the eye, and operations for dropsy, fistula, hemorrhoids internal and external, hydrocele, phymosis, ranula, hare-lip, large sinuses, &c. &c.

In all serious cases chloroform is used, and much appreciated by the patients. Local anæsthesia, by Richardson's apparatus, has also been introduced into the hospital during the past year for suitable cases.

A large number of the hospital patients have been treated for ulcers of the legs and feet. This is a much more important part of our work than many may at first imagine; for the combination of *filth, neglect, and bad living*, brings us into

contact with ulcers of such dimensions and loathsomeness as are but rarely witnessed in hospitals at home. Large sloughing sores, covering the whole upper surface of the foot, or entirely encircling the limb, are almost daily sights. These have been more numerous during the past year or two, and a large proportion of them have come from Chang Chau and its neighbourhood. On inquiring into the origin of these cases, we very frequently find that the patients attribute as the origin of their sickness the heavy sufferings entailed on them by long-haired rebels, during their occupation of the above district in the years 1864-65. And this is not to be wondered at, when we remember how these infamous hordes used the poor wretches who fell into their hands, as beasts of burden, and afterwards left them houseless and homeless, with poverty and starvation staring them in the face.

From this state hundreds, or rather thousands, have as yet been unable to recover themselves, and every now and again some of them are turning up at the hospital. Just the other day a poverty-stricken woman came into the dispensary room complaining of a severe pain in one side, from which she had more or less continually suffered since the time that one of the rebels had struck her a blow with the back of his sword, while he was hounding her away from what may have been her once happy home.

The treatment of these foul ulcers is by no means a romantic piece of work to the surgeon; but in many cases it is a matter of life or death to the Chinese. To illustrate this we may mention the case of a lad of 18 or 20 years old, whom, not long ago, we found lying in the street in a most miserable condition. He was crying out most piteously; but seemed to attract no attention from his countrymen. On inquiring what was the matter, he informed us that he had come down from Chang Chau (thirty-five miles by water), having heard that there was a foreign hospital here in which he might be healed; but that, on coming to Amoy, he had found that he could not be admitted into hospital unless he could provide his own food, and this he was unable to do as he was quite destitute. The poor fellow was unable to walk a step on account of a horrible-looking sore covering the entire dorsum of one foot, which was swollen to double its natural size. We told him that we would take him into the hospital and give him his food; but that we thought it would be necessary to amputate his foot. He was only too glad to consent to any-

thing which might give him relief from the great pain he was suffering. When he was taken into the ward the stench of the sloughing sore was almost intolerable; but thanks to chloride of lime and carbolic acid that was soon got rid of, and, much to our surprise, in a few days more the sore had assumed a clean and healthy appearance. All idea of an amputation had now to be discarded, and we resolved instead to administer liberal doses of opium, wine, and rice internally, and to use carbolic acid externally; and the result now is, a sound limb and a well-nourished youth, able to work for his bread. It is no exaggeration to say that but for this hospital he would have been in his grave months ago.

Another similar case occurs to us. A few months since, as we were walking through the streets of Amoy, a robust-looking Chinaman surprised us by coming up to shake hands. Seeing that we did not recognise him, he held up one of his feet as a reminder. On it we observed a large scar, which brought to our recollection a miserable-looking creature, who crawled into the hospital some six months before, with a sore on one of his feet exactly similar to the one which has been already described. On account of this he had been unable to do any work, or even put his foot to the ground, and his features bore an expression of protracted suffering. Now he was well and hearty, walking along at a brisk pace, and apparently driving a good trade in small wares. We afterwards learned that since he left hospital he has been a regular attendant at one of the mission chapels, and is now a candidate for baptism.

Many other cases similar to the above could be quoted, but space forbids. Of the 751 in-door patients, no fewer than 156 were treated for bad ulcers, rendering their owners unfit for daily labour.

Pulmonary phthisis is a very common disease in this part of China, if we may judge from the numbers of consumptive patients who frequent the hospital. Would that some liberal-minded individual would present us with a hoghead of cod-liver oil for the benefit of such. The disease presents the same features here as at home; only it is more rapidly fatal, from the want of good medical and hygienic treatment. Seeing that this scourge is so common amongst the natives here, we cannot understand on what grounds medical men at home recommend patients with the seeds of this disease in their constitution to take up their residence in southern China. We have reason to believe that our rainy seasons, and

the debilitating effects of our protracted summers, cause as speedily a development of the disease as do the influences which are at work at home. Perhaps we are warranted in saying that the fatal termination approaches with more rapid strides, in the case of phthisical Europeans living in China, than would be the case were they residing in their native lands.

The rice-growing valleys on the mainland supply us with abundance of ague cases, and with a superabundance of enlarged spleens—sequelæ of the intermittent fever. A hundred ounces of quinine does not hold out long against such an array; but the cost of it makes a large hole in our finances. Might not some other good Samaritan take this into consideration, and present the hospital with a liberal supply?

In the treatment of enlarged spleens during the past year, we have made liberal use of the biniodide of mercury ointment, which has found so much favour with Indian medical practitioners in the cure of goitre. We have found it to act very powerfully in the reduction of these hypertrophied glands, and would recommend its use to others brought into contact with such cases. The ointment is spread over the spleen with a spatula, and the patient then directed to sit exposed to the rays of the sun for a time: vesication of the skin is soon the result. The only objection we have found to the use of this ointment is the very severe pain it produces for some hours after its application. Iron and quinine is given internally, in conjunction with the above.

Dyspepsia in its various forms is never absent from our wards. Bismuth and opium and nitromuriatic acid are favourite remedies with us, and in a great many cases they do much good, in soothing and giving tone to the worn-out stomach.

For the cure of dysentery, both acute and chronic, we have found nothing so satisfactory as the *ipeacuanha* treatment.

In many cases this drug acts like a charm on the inflamed bowel. We are in the habit of administering it in doses of two scruples to one dram to adults, always preceding it by a full dose of opium. The stomach is thereby rendered more tolerant of the *ipeacuanha*, and it is but rarely that the emetic effect of the drug is produced.

The remainder of the cases consist of diseases of the eye, skin, bones, circulatory and nervous systems.

As an example of the kinds of ophthalmic surgery not unfrequently to be met with in Chinese hospitals, we may mention the case of a

young man who came from a far distance, to ascertain if anything could be done for the recovery of his eyesight. In one eye the lids were glued firmly together, and not a portion of cornea or of any part of the eyeball was to be seen. The other eye was in a somewhat similar condition, only that a portion of the upper eyelid, at the nasal side, had been torn away, and a small part of the cornea was visible; but unfortunately that was for the most part covered with opacity, so that but very few rays of light could enter. The history which the man gave of his case was that he and a relation had quarrelled about the possession of some ground, and that being unable to come to a satisfactory conclusion on the subject, they had a fight over it. His relation deliberately wounded him in the eyes with a pointed piece of bamboo, with the intention of blinding him; inflammation followed the wounds, and consequent loss of vision. Fortunately the weapon did not penetrate the eyeballs, but only ran into the eyelids in a horizontal direction. From the want of proper treatment, adhesion of the eyelids themselves, and also of the eyelids with the eyeballs, followed, forming a case of what is called *anchyloblepharon*, complicated with *sympblepharon*. One eye was effectually sealed up, the other almost so. By a series of careful dissections, conducted at different sittings on the completely closed-up eye, we at last came upon a clear shining cornea, and great was the delight of our patient when the rays of light flashing on his retina informed him that he had found his eye once more. The other eye was also improved by the use of the knife.

That the preaching of the Gospel to the hospital patients has not been in vain, we have ample proof. During the past year at least five were so much impressed with the truth of what they heard, that they not only gave up their idolatrous practices, but also gave such testimony of the sincerity of their faith in the Christian religion, that the missionaries here have considered themselves warranted in administering to those individuals the rite of baptism.

One of them we often see on the island of Kulangsu at his daily occupation. We remember his being brought to hospital in a very helpless state. One of his legs was bent at right angles with the thigh, in consequence of a contracted tendon. For six months it had been in this condition, and all that time he had, of course, been unable to put his foot to the ground, and therefore unable to gain a livelihood for himself

and family. The tendon was cut and the leg gradually stretched on an iron splint, until the limb was perfectly restored to its normal condition. He is now as well as ever he was, and is highly spoken of as a Christian man by the missionaries of the London Missionary Society, by whom he has been received as a church member.

The same mission have also baptised another of our patients, who was cured of some deep sinuses in the popliteal space. This case was accomplished by the repeated injection of a weak solution of iodine.

The missionaries of the English Presbyterian Mission have baptised another of our patients at Emungkang. This young man was struck down with a bad fever; the native doctor who was called in considered the case too serious a one for the administration of drugs, and so the idols were resorted to and carried round about the house, in the hope that they might drive away the sickness. No abatement of the fever took place, however, and as a last resource the friends thought they would try the foreign hospital. Accordingly they came and invited our head assistant, Chieng-Tiong, to visit the patient. He did so, and administered a dose which gave speedy relief; he also requested the sick man to be brought to hospital, which was done, and he was soon convalescent. Since then he has professed his faith in the Christian religion.

The same assistant already referred to spent part of his Chinese new year holidays in visiting the different churches on the mainland. One Sabbath he spent at Bay-pay, and saw three converts baptised; one of them had lately been a patient in hospital, and had there become interested in the Gospel; and of those who were partaking of the communion, Chieng-Tiong recognised another old patient who had some time before been cured of opium smoking. And of the three converts above referred to, one was the wife of the reformed opium smoker, who, through her husband's influence, had been brought to a knowledge of the truth.

Just as we are writing this report, a letter has been received by the missionaries here from a native evangelist at Chang Chau. The following is a portion of the letter translated:—

"Yesterday there came two men from the village of Chhâ-Thâu-Pō, in the neighbourhood of Sio-khe, in the district of Pêng-Hô, reporting that in the fifth month of last year they had, in the Chinese hospital, heard the Gospel. Returning home, they had, along with another man, from that time continued to worship God. But

alas! these three men had to endure ceaseless persecution at the hands of their fellow-villagers. This, however, only increased their earnestness and decision, so that when unable to meet in their houses, they met for prayer and the worship of the Lord in the hills and fields. Assuredly they are much to be praised. As persecution became more violent, one of the three men, named Leng, who was being treated with great violence by his uncle, seeing that it was a dangerous matter, and that he could do nothing for himself, invited another man, named Bit, to join him, and the two fled by night to the church in Chang Chau, a distance of twenty-seven miles, where they have told us of this affair. I, concluding that this was not a matter for one man to settle, thought it best for the present to comfort and encourage them with the truths of the Gospel, and take their case into consideration."

We have good reason to believe that there are many others, besides those mentioned, scattered over a wide district of country, who have carried away with them from the hospital deep convictions of the truth and excellence of the Christian religion. Such facts and considerations as these surely warrant us in believing that no mission station can be considered as fully equipped, unless it possesses the means of complying fully with the Divine injunction: "Preach the kingdom of God and *heal the sick*."

The following extract from a letter of Mr. David Paterson, of Madras, will interest our readers:—

"The medicines sent from Edinburgh arrived most opportunely, as our stock was reduced to the lowest point, and to purchase little by little from the shops in the bazaar is simply ruinous; however, I trust that this is now at an end, for you will be delighted to learn that the governor in council, at the instance and on the representation of the inspector-general of the medical department (Dr. Mackenzie), has sanctioned the issue of medicines and instruments gratuitously, on the condition that I shall furnish an annual report of the work of the institutions under my care. This act was all the more gratifying as I never made any application for the grant, either directly or indirectly. One morning Dr. Mackenzie came down and visited both dispensaries (Blacktown and Indiapath), and after these the institution. He expressed himself in the very kindest manner, and when on inquiry he learned that I had no assistance from government, he said that I ought at least to have my medicines

free. I then asked if I should make an application. To this he replied, that this was unnecessary, as he would make the application himself; which he did, with the result just stated.

"Every part of our work, including the two dispensaries, the hospital, and training institution, is in full working order. The hospital has already proved a valuable addition to our machinery. Although we have plenty of accommodation, we are not able to take in many patients at a time, on account of the expense of their maintenance. Caste patients indeed, when first admitted, provide their own food, and when they do so, it is a great relief; but after a short time some of them, notwithstanding their prejudices, have preferred getting their food from us. They have a very effective way of indicating their preference; their friends simply cease to bring their meals, and in this way roll over upon us the responsibility and expense of feeding them.

"Until the other day there were *fifteen* young men studying and living in the institution; but recently the Rev. E. Chester, of Dindigul, who sent me three students, has been compelled to withdraw, at least temporarily, two of them. Mr. C., who is a missionary of the American Board, in addition to his schools, the charge of native congregations and touring in the district, has also a missionary dispensary and hospital. Recently he has been finding the work so hard that he felt compelled to take these young men away, at any rate for a time, until the pressure was relieved. One of the two lads was a remarkably conscientious and intelligent student, and of course it has been and still is a matter of real regret, both to myself and Dr. Vansomerén, who regularly teaches in the institution, his subject being the practice of physic. Dr. Vansomerén is really a great acquisition to the institution, and the mission is largely indebted to him, not only for this, but for many other hearty and generous services. Every morning the students are divided into three sets; one set goes to the Blacktown Dispensary; another to the one at Royarpuram; and a third to the native infirmary under the charge of Dr. Vansomerén.

"You are aware that a few months ago Drs. Macleod and Watson paid a visit to Madras. As it was their object to see mission work, I was of course very anxious that they should not leave Madras without having seen ours. When I met Dr. Macleod, I reminded him of the Medical Mission, and he at once, and with the utmost cordiality, proposed to come along with Dr.

Watson, and see with his own eyes this special department of missionary labour. Accordingly, two days after this they both came down and visited, first the one dispensary and then the other. Both of them inquired carefully into the nature and extent of our operations, and took notes on the spot of what they saw, and repeatedly at the time expressed themselves as exceedingly well pleased. After breakfast they visited the institution along with Messrs. Royston and Fenn of the Church Mission, and a few other missionary brethren whom I had invited to meet them. Before taking leave of us, Dr. Macleod very solemnly and affectionately addressed the students, who, I may add, appeared to be as delighted with the visit as we were ourselves. I cannot help encouraging myself in the belief that this visit will be productive of real good to the medical missionary cause; and I trust that Dr. Macleod will, in some form or other, give expression to the opinions he has formed of what he saw and heard. I cannot write more now, but commending ourselves and our work to your prayers, believe me, yours affectionately,—D. PATERSON.”

We feel it to be quite unnecessary to add any remarks of our own to this simple and cheering letter. Let us all bear in mind, however, that the concluding request of our friend, if complied with, will have the double effect of deepening an interest in his work, and of calling down those blessings from on high which he desiderates. The machinery is ready; the human instrumentality is in full operation; what more is needed but an abundant out-pouring of the Spirit of God? “If ye who are evil, know how to give good things unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him.”

Contributions to the various objects of the Medical Missionary Society are received in Edinburgh, by the Commercial Bank, or by Dr. Omond, 43, Charlotte Square; in London, by Mr. James Watson (Messrs. Nisbet & Co.), 21, Berners Street, W., or by Messrs. Fuller, Banbury, Matheson & Co., 77, Lombard Street; in Cambridge by Theodore Maxwell, Esq., King's College.

GERMAN HYMNS.

THE RESURRECTION OF CHRIST.

Translated from the German of Novalis, by the Rev. John Kelly, Translator of Paul Gerhardt's Spiritual Songs.

HE lives! to all the news I tell,
Hath broken death's great pow'r,
He in the midst of us doth dwell,
Is with us evermore.

I tell to all, let all men say
To their companions dear
That soon the heav'nly kingdom's day
Will ev'rywhere appear!

Now first doth the new sense perceive
In earth our Father's land!
And new life do we all receive
Enraptur'd from His hand!

Behind us in the deep, deep sea
Are cast all gloomy fears
Of death, and all may joyfully
Contemplate endless years!

The dark way that His footsteps trod
To heav'nly mansions lead:
There all shall ever dwell with God
Who give His counsel heed!

Now dry your tears and weep no more

When any hence depart,
The thought, we'll meet on yonder shore,
May sweeten every snarl!

So each for every worthy deed
May with fresh ardour glow,
In fairer fields will bloom the seed
That thus on earth we sow!

He lives! and with us He shall be
When earth shall pass away!
And so this day to us shall be
A world-renewing day!

FOR PERSEVERANCE.

Translated from the German of Benjamin Schmolck, by the Rev. John Kelly, Translator of Paul Gerhardt's Spiritual Songs.

ONLY when the fight is over
Crowns victorious saints await:
Ah! my faithful God, now take me
From this troublous time and state!
If I've e'er confess'd Thee here
Give me grace to persevere.

When with death at last I cope
May I keep faith, love, and hope !

Like a rock amid the ocean
May I storms and waves defy,
Never shrinking for a moment
E'en when in extremity.
Lord ! my steadfast anchor be,
And a guiding star to me,
That I ne'er from Thee may stray,
And my faith ne'er shipwreck may.

Help me keep what I've obtain'd
That none e'er may take my crown,
Now my lamp of faith is burning
By Thy Spirit's grace alone.
Quench not, Lord, the feeble light,
Fan it to a flame more bright,
May it still unhinder'd glow—
Own Thy Name 'fore all below !

Thou hast laid, Lord, my foundation ;
Jesus my foundation stone
By no pow'r can e'er be shaken,
By no craft nor skill o'erthrown.
Let me build on Him secure,
So shall I be ever sure,
E'en though power and cunning strive,
None shall me from Christ e'er drive.

Let me ever be depending
As a helpless child on Thee,
Thine with arms of faith embracing
As Thy grace embraceth me.
When death's hand at last I feel
Then on heart and mind, Lord, seal
All I have believed below,
And above at last shall know !

ONWARD !

Translated from the German of Johann Eusebius Schmidt, by the Rev. John Kelly. Translator of Paul Gerhardt's Spiritual Songs.

ONWARD go ! onward go !
Saints ! in light walk evermore !
Keep your lamps now brightly burning,
Lose not your first love's warm pow'r,
To the fount of light be turning.
Christians up ! the narrow way press through !
Onward go ! onward go !

Bravely bear ! bravely bear !
Saints of God ! bear fearlessly
Everything your souls that grieveth,

Faithful unto death be ye !
Fadeless crowns of life God giveth.
Bear it though the serpent rage and tear,
Bravely bear ! bravely bear !

Follow not ! follow not !
Follow not the world's vain shows,
When she seeketh great to make you
Value not what she bestows,
But to prayer and praise betake you.
When she promiseth a joyous lot,
Follow not ! follow not !

Rightly try ! rightly try !
Every spirit wisely try !
Satan stands to tempt beside you,
Never hearken to his cry !
Only take your Star to guide you !
All—what right or wrong seems equally,
Rightly try ! rightly try !

Persevere ! persevere !
Saints of God ! trust constantly
Lest He faint and lukewarm find you.
Up ! your treasure draweth nigh.
Up ! forsake what is behind you.
Saints of God ! when the last foe is near,
Persevere ! persevere !

SONG OF CONSOLATION.

Translated from the German of Benjamin Schmolck, by the Rev. John Kelly. Translator of Paul Gerhardt's Spiritual Songs.

God lives ! how can I then be sad
As if He no existence had ?
My every pain He knows full well,
And why my heart with grief doth swell ;
He knows each pang that I must bear,
I'll tell Him all and not despair.

God hears ! when no one else will hear,
Why should my heart be fill'd with fear,
As if He never heard my sighs,
My grief were hidden from His eyes ?
Whene'er I call He lends an ear,
With speedy help doth He appear !

God sees ! why should my heart deplore
As if He saw my tears no more ?
The deepest pang that e'er I feel
Nought ever can from Him conceal.
He counts each tear and holds it dear,
At length with comfort doth appear !

God leads ! then calmly on my way
I'll go until my latest day,
And though the world with cunning wile
May often seek me to beguile,
In wondrous grace He'll ever guide
Nor ever let my footsteps slide.

God gives ! however poor I be
To perish never leaveth me ;
Why should I ever fear that I
Of hunger may be doomed to die ?
Must we in desert dwell through need,
E'en there He can the hungry feed.

God loves ! although 'tis hard to see
In blows a Father's love to me.
A Father true did He abide
E'en when his Son was crucified ;
So will His love be true to me
E'en when beneath the cross I be.

God lives ! with joy I mark it well.
God hears ! my grief to Him I'll tell.
God sees ! He counteth every tear.
God leads ! why should I ever fear ?
God gives and loves ! why should I grieve,
For endless joy at last He'll give.



THE Bishop of Victoria arrived at Foochow in the *Mona* on the 2nd May. On Sunday, 3rd May, he preached at the British church from Jeremiah vi. 16. The "good old way" of faith, experience, and practice, was well delineated ; and the Bishop urged his audience to self-examination as to whether they were walking in the old paths, showing the advantages of such a course. On Sunday, 10th May, the Bishop preached in the British church, in behalf of the Church Missionary Society. He announced his intention of ordaining Wong Kiu Taik, a native assistant, to the order of deacon, on Ascension Day. A collection was taken up to aid in paying the salary of this native clergyman, and in building chapels for the native churches.

The following prayer is recommended by the Bishop of Victoria, to be used by the clergy of the Church of England in China, before the closing prayers of morning and evening service :—

"Almighty God, who of Thine infinite wisdom hast given us the apostolic exhortation that, 'first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men, for kings and all that are in authority ;' we make our humble supplications unto Thee in behalf of his Majesty the Emperor of China, and all governors and magistrates who, here or elsewhere, bear rule by his authority. Under their protection may we lead a quiet and peaceable life in all godliness and honesty ; for this, O God our Saviour, is good and acceptable in Thy sight. And, as Thou hast taught us that 'there is one God, and one Mediator between God and men—the man Christ

Jesus—who gave himself a ransom for all, to be testified in due time,' and that it is Thy blessed will that 'all men be saved and come unto the knowledge of the truth,' grant, we beseech Thee, that the testimony of Jesus among the people of China may be faithfully and universally proclaimed and graciously blessed of Thee, to the salvation of men, and the glory of Thy name, O merciful Father, through Jesus Christ our Lord. Amen."

The Revs. Dr. Maclay and H. H. Lowry, of the American Methodist Mission in China, recently made a trip through the district of Fuh-ting, and into the prefecture of Hinghwa, as far as the prefectural city. On their return, they spent a Sabbath on the island of Lam-yit. During their absence from Foochow, Dr. Maclay baptised at different places seventy-one adults, leaving 135 inquirers still on probation at the places visited. On Sunday, May 3rd, five adults were baptised at Tienang Tong, in the mission compound at Foochow. The English Church Mission is at present enjoying a visit from the Bishop of Victoria. We understand that he intends to visit all the outstations of the mission before leaving. Mrs. Maclay was to leave for America with her children per *China*, from Hongkong for San Francisco, about the 25th May. The state of her own health demands a change, and the necessity of making arrangements for the education of several of the children also requires her departure at this time. Dr. Maclay will accompany his family to Hongkong, but feels that his work requires his presence here so much that he cannot go with them to America.

INTELLIGENCE.

England.

(From our own Correspondent.)

THREE nights' debate in the House of Lords terminated in the rejection of the Suspensory Bill by a majority of 192 to 97. All the bishops present voted against the bill. The Bishop of Oxford, in his speech opposing the bill, read two letters from Mr. Spurgeon with dramatic mimicry, in one of which Mr. Spurgeon spoke of "the blessings of disestablishment," in the other he appealed to the Baptist churches to save their ministers from starvation. This the bishop held to be a fair illustration of voluntarism. He made a protest on behalf of the reformed faith in Ireland, which sounded very strangely from the lips of one who has done more than any other living man to sap the foundations of the reformed faith in England. Mr. Spurgeon, in a reply to the bishop, asks whether, after his (the Bishop of Oxford's) strenuous defence of state aid, his advocacy of the claims of starving ministers would lay him open to a charge of inconsistency, and would it then be becoming for "some humorous member of the venerable bench," in tones of mimicry, to make him the subject of public ridicule? He contends that the cases are precisely parallel, and that the poverty of some dissenting ministers is only an argument against the voluntary principle, so far as the extreme distress of a considerable number of the Anglican clergy is an argument against state support. The 97 peers who voted in favour of the Suspensory Bill present to 305 livings; while the 192 who voted against it present to 1,692. Of the 27 pairs, those in favour present to 66, and those against to 154 livings. The total number is as follows:—In favour, 124 peers, presenting to 371 livings; against, 219 peers, presenting to 1,846 livings—majority, 95 peers, presenting to 1,475 livings.

At the meeting of the Convocation of Canterbury the Bishop of Oxford presented a petition from 1,300 clergymen, praying that the Convocation might give a declaration that the Church of England, as a spiritual body, could no longer hold communion with the Bishop of Natal. A debate took place on the report of the committee on the canonicity of the judgment of the Bishop

of Capetown. In the course of it, the Bishop of London stated that he considered Bishop Colenso to be as much a bishop of the Established Church as any of their lordships. In the eye of the law of England his position had not been touched. They had already expressed sympathy with the Bishop of Capetown, and did not need to do so again. The Bishop of Oxford said that the Queen's Court did not touch the question whether the spiritual sentence was null and void. On that point it pronounced no judgment whatever. Therefore the decision of that court did not prevent them telling the world, as Christian bishops and ministers, that they considered Bishop Colenso to be under the spiritual censure of the church. With this view the Archbishop of Canterbury agreed. The report of the committee recommending expressed concurrence with the sentence was approved. The Convocation addressed the Queen on the Irish Church question, protesting strongly against the threatened disestablishment.

The Lower House of Convocation adopted the report of the committee on intercommunion with the Eastern churches. Resolutions were passed requesting the president, in conjunction with the other bishops, to take steps for opening negotiations with the Eastern patriarchs and metropolitans, with a view to establish relations between the two communions, to enable the clergy and laity of each to join in the sacraments and offices of the other, and to communicate the decision of the house to the American convention at its meeting in the autumn.

While a party is thus seeking intercourse with the Eastern churches, Dean Alford has been associating with the Congregationalists at the anniversary of Cheshunt College, at which he presided. In his address the Dean made reference to the vari-coloured threads in the raiment of the Church of England, expressing his preference for home-spun before foreign material, and for "sober grey" before "Roman red."

At a meeting of the London Society for the Promotion of Christianity among the Jews, the three missionary captives of King Theodore, Messrs. Sterne, Rosenthal, and Flad, with their wives, were present, and gave some interesting

details of mission work in Abyssinia, and of their protracted captivity. Out of the five and a half years Mr. Sterne was in Abyssinia, four and a half were spent in captivity and in chains. His hair is now silver-grey, having changed during his captivity, but his whiskers and moustache are jet black. Mr. Flad has spent fourteen years in Abyssinia, and, together with his wife and four children, seems to have had much better treatment than the others. He was only five weeks, he said, in chains. The Earl of Shaftesbury spoke of the bravery and endurance of the British army. At the same time he attributed the extraordinary success which had attended the campaign to the prayers offered on behalf of the missionary captives. Mr. Sterne had furnished him since he entered the hall with a further instance of the direct interposition of God. He told him that Theodore had said if the British soldiers did not help him to win back his kingdom, that all the Europeans should be killed. The king also spent the fourteen latest days of his life in constructing a road by which his soldiers were to have easy access to destroy the British, and by that very roadway our soldiers marched victoriously to the assault of Magdala. Mr. Sterne said he could hardly realise the wonderful change that had taken place. He was all along buoyed up by the firm confident belief that God would not forsake him. Only one day before the troops arrived the king said he would water his valleys with the blood of the British soldiers. Now they might solve the enigma for themselves, examine it in all its phases; let them get whatever testimony they liked, there was only one answer, God heard the prayers of his people and sent deliverance.

A newspaper states that there has lately sprung up in London a new sect which calls itself the Free Church. Its members have no definite creed, except that all creeds are undesirable. They do not, it is said, believe in hell or eternal punishment. They attach great importance to the reconciliation between science and faith. This new religious body consists of several wealthy persons, who would have no difficulty in raising £10,000 in order to build a church. At present they assemble in a handsome house near the South Kensington Museum.

George Müller, the renowned founder of the Orphan Establishment, Bristol, has received and expended £552,000, every penny of which has been sent voluntarily, and without solicitation. He has 1,200 orphan children under his charge, occupying five large stone houses, each distinct

from the others. The following personal description is from the *Boston Journal*:—

“He lives in the simplest style, and does not allow himself a lounge or a rocking-chair unless he is sick. He was a poor man when he began, and is a poor man to-day, though he has handled millions of money, and could have spent it as he would. Müller is a Prussian, and was born in 1805. He was in the Prussian army. He was very wicked, and was converted by some signal display of grace; and he devoted himself from that hour to the cause of the poor. He is a tall, slim man, with the bearing of a soldier—with dark hair and grey whiskers—wears a black frock coat buttoned to the neck, and a white cravat without a collar. He speaks with a brogue. His preaching is very simple, earnest, and full of Christ. He is a man of great executive ability, and is the sole manager of this immense concern. I have been all over his establishment. It would do credit to any government on the face of the earth. I have talked with the people of Bristol about Müller—merchants, tradesmen, draymen, storemen, and all classes, religious and irreligious—and they all express the highest confidence in his piety, and integrity, and honour, and assign him a high place among model men of the world. His theory is this: that God is a hearer of prayer; that He is the same faithful God that He ever was; that this he believes and this he trusts, and has never been disappointed.”

Upon retiring recently from the pastorate of Bedford Row Chapel, which he has held since he relinquished his connection with the Church of England nearly twenty years ago, the Hon. and Rev. Baptist Noel was presented by his congregation with one thousand guineas. He has completed his seventieth year, and intends devoting himself to evangelistic work. For several months to come he has engaged to preach at some of our principal watering-places.

Scotland.

(From our own Correspondent.)

THE committee appointed at the recent meeting of the General Assembly of the Established Church on the subject of patronage has lost no time in carrying out the object for which it was appointed. It has already issued two sets of queries. One of these is addressed to the Presbyteries, and the other to the elders; and both are designed to obtain information as to the working of the late Lord Aberdeen's Act for the regulation of

patronage and the settlement of ministers in the various parishes. The opinion of the inferior church courts, and of the office-bearers, is requested as to whether any alteration or modification of the present law of patronage is expedient or necessary. The queries issued to the elders call upon these functionaries to state whether they are aware of any disputed settlements or protracted delay in supplying vacancies in the Free or other Dissenting churches, and to supply all the information they can obtain on this point.

The town council of Edinburgh have elected the Rev. Paton Gloag, M.D., of Blantyre, to Old Greyfriars, the late Dr. Lee's church. There was a numerous signed requisition from the congregation for the appointment of the Rev. R. Wallace, of Trinity Church, who sympathises with Dr. Lee's innovations. This congregation does not, however, represent the parish. It represents rather the party who are desirous of change. The council did not yield to their request, but chose a pastor well known for his active labours among the poor. The majority of those who voted for Dr. Gloag were Free Churchmen and United Presbyterians. This election will probably strengthen the anti-patronage movement in the Establishment itself.

One of the best and greatest of modern missionaries has fallen at his post. Mr. Burns—known first by the remarkable revival of Kilsyth and Dundee in his native country, then by his work among the French Canadians, and now, for more than twenty years, by his apostolic labour in China—has at last succumbed to pure physical weakness and exhaustion. He knew nothing, but to spend and be spent in his Master's service. Had he endured as he has done for Christ in the cause of his country his name would long have been known to honour and to fame.

Mr. Burns was a missionary of the Presbyterian Church in England; still his name and reputation are associated with Scotland. The following facts are abridged from the *London Weekly Review*:—

"He was born on the 1st of April, 1815. He was naturally possessed of a robust and healthy constitution. In early days, he was famous among his companions for his superiority in all kinds of athletic exercises. He studied at Aberdeen, first at the Grammar School, and afterwards at the University. He was distinguished in all the classes, and he obtained, with another who was bracketed with him, the Mathematical Bursary, then the highest honour to be gained.

He studied divinity afterwards at Glasgow, proceeding with the study of Greek at the same time, under the distinguished Sir Daniel K. Sandford. Among his contemporaries here were James Halley, James Hamilton, William Hanna, William Arnot, &c. His first sermon, after he took his licence in 1839, was from a text most appropriate to his own future career: 'I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.' He had scarcely taken his licence when he was called on, during Mr. McCheyne's absence in Palestine, to take his place as assistant. It was during this period that the revival, so well known by all the readers of McCheyne's memoir, began in Dundee. The heart of McCheyne was cheered by the work accomplished, under God, while he was away in Palestine. Shortly after, he was a chief instrument in the great work in his father's parish of Kilsyth, renowned for its revival periods, where one of the most remarkable awakenings of recent times took place, and spread its influence, far and wide, over Scotland. After leaving Scotland he went for a period to Canada, where God blessed abundantly his work among the French Canadians. This, however, was not to be his field of labour. In 1847 he gave himself to the missionary work in China, under the auspices of the Presbyterian Church in England. Mr. Burns was pre-eminently a sower. He rejoiced, when he had gone through the preliminary labour of planting the seed, in going forward to new territory, and leaving the field he had prepared to others. He had a remarkable facility of acquiring languages and dialects. During his career in China he went forth in simple faith upon every new errand to which he was called, no matter what the difficulties or dangers to be encountered. He assumed, for the most part, the dress of the Chinese, and adapted himself to their habits of life, as to eating. With him this was a matter of no difficulty, as he was a man of few wants and most simple habits. Most of our readers will remember his turning up, in circumstances of great peril, during the last war with China, when Commissioner Yeh had put a price upon the heads of Europeans. He had been quietly pursuing his work in a province neighbouring to Canton, when he was recognised by his blue eyes as a foreigner, and sent to the commissioner. By a merciful Providence his life was saved, and he was sent over to the English camp. Since then he has been con-

stantly pursuing his pioneering work, heard of now here and now there, but never at rest, and never without success in his labours. Latterly he has been chiefly in Pekin and the north. He died at New-chwang, a port in the north. His death was caused by physical depression and exhaustion, and was the result of his lifelong and self-denying labours.

Ireland.

(From our own Correspondent.)

THE publicity given to the demands of the Irish Roman Catholic prelates, demanding as they did the episcopal arrangement and exclusive clerical control of the proposed Government University, has been of service to the country. The prelates are indignant and alarmed that their assumption should be given so barely to the world, and profess to say that they were merely bargaining, and therefore demanded more than they meant to take. The explanation is degrading, and it even does not explain. What they asked was consistent with their ultramontane views of the church, and with the suggestive acts of their previous synods. It had never been stated so plainly, and that was all: but now that it is on record, it cannot be disguised nor denied. Cardinal Cullen touches gently upon it in his last letter upon St. Peter. He exhorts to the cultivation of science and emulation of the most honoured names: but it must be only in the path the priest may trace. The fountain of science is the church: it must begin in dogma, not in inquiry. In the same epistle he mentions the curious, and most persons may think painful, fact that Protestants are among the contributors of Peter's Pence, recognising as they do "in the cause which his Holiness so nobly defends, the cause of morality and justice and social order."

The discussion of this University question has drawn a remarkable pamphlet from the learned and excellent Provost of Trinity College. Acknowledging that there must be some change, amounting almost to reconstruction, he sketches three forms of it that are possible. The state may found two new universities, a Roman Catholic and a Presbyterian: but to this he objects that it must undo the work of mixed education. The fellowships of Trinity may be opened freely to Roman Catholics and all Protestants: but this would separate the Divinity School from Trinity

College, the Provost might be a Roman Catholic, and the anarchy of religious strife would triumph. The plan he advocates is to leave Trinity College untouched, but to affiliate the other colleges in Ireland either with the Queen's University or the University of Dublin.

The Wesleyan and Primitive Wesleyan Conferences have concluded their deliberations. In the former, to which the accession of Mr. Arthur has lent a welcome strength, there was a public ordination of seven young ministers who had completed four years of probation. They were examined in the presence of the Conference, voted in as members, and ordained at an evening service by the laying on of the hands of the brethren.

The Evangelical Alliance Committee have had under their consideration the issue of a brotherly letter reminding the members of the principles on which the alliance was formed, the perfect freedom of action and opinion it allows, but the necessity of maintaining all difference of opinion in a kindly spirit. As the discussions of church questions promise to be keen and excited during the next few months, and as some persons might conceive that connection with the Alliance would compel them to refrain from uttering convictions which are very strong, the wisdom of this course is apparent. The Alliance has done very much to promote a catholic spirit, and to bring Christian churches together upon common ground, and its influences will no doubt be happily felt should serious controversies be stirred now.

The semi-annual Believers' Meetings have been again attended by a very large number. The subjects have been chiefly for Christian edification, and a main object has been to promote fellowship among Christians, and so to strengthen and encourage them: but there were also most earnest appeals to the unconverted at the close of the meetings. The requests for prayer were very numerous, and many of them very touching.

Some singular evidence of the prosperity of the country has been given by the Poor Law Commissioners in their last report. The manufacturing districts are suffering from the stagnation of trade, but the agricultural districts show no increase of poverty, notwithstanding the political excitement and restlessness of the last two years. There has been no abatement of farming enterprise, rents were never more easily collected, and the most remarkable proof of the improved condition of the Irish peasant is the great decline of epidemic diseases. More than 400,000 of the worst class of dwellings have disappeared in fifty

years, the supply of food is more certain, there is an advance in wages, a greater constancy of employment, less want, better clothing, and a higher standard of physical comfort. Dr. Cullen has hitherto tried to persuade the Irish peasant that he was steadily deteriorating, and that the only hope and consolation he had was Ultramontaniam. It will be curious to see the effect of prosperity upon this doctrine.

France.

(From our own Correspondent.)

ACCORDING to figures furnished by the *Protestant Annual*, French Protestantism in its various branches can show a population of at least 1,200,000, without counting the Protestants of Algeria. The proportion to Catholicism is as 1 to 30. "It is small," says a review, "if we think of the olden time, when the flower of the nobility and burgesy, and the almost total population of certain provinces, professed Protestantism. But it is much if we recollect the long and merciless persecutions, and numerous and fatal desertions, which conspired its ruin. It would be a large and glorious proportion for a living church filled with a sense of its mission. Our Protestant fellow citizens are generally more rich, more enlightened, and more moral than those belonging to the church of the majority. They might, therefore, serve their cause with an influence much superior to their numbers."

The *Reformed Churches* recognised by the state have 105 consistories, 489 parishes with 692 annexes, and 895 churches. The pastors number 661. The *Lutheran Church*, also recognised by the state, has 44 consistories, 232 parishes, 199 annexes, 392 churches, 303 pastors. The average number of official pastors is 1 for 1,200 or 1,300 souls. This seems reasonable, but the dissemination of Protestant families is such that many are unknown, unvisited, and consequently glide into indifference and Catholicism for want of pastoral care. The *Independent Churches* number 195 places of worship and 98 pastors. There are 6 societies for the evangelisation of France, which cannot, however, reach a hundredth part of the need. In some parts the Protestants are no less ignorant and spiritually dead than the Roman Catholics who surround them. There are whole departments in which the gospel is unpreached, and Protestantism unrepresented by a single living voice or place of worship. Benevolence is represented by 7 societies and by much private

effort; education by 103 boarding schools of superior class, and 6 training schools. Theological faculties are 2 in France, one at Montauban and the other at Strasbourg; 2 at Geneva and 1 at Lausanne supply additional aid. Six societies seek to disseminate the Bible, to instruct childhood, to edify adults, &c. Protestantism costs the state 1,608,536 fcs. per annum. The writer concludes his article with the remark: "God has mercifully preserved us in large numbers and good estate, through terrific persecutions, in order that we should be in the midst of our people to heaven all the mass. Why are we not so?" Other writers speak of the *languishing state* of Protestantism in its false position; of the "degenerate descendants of a holy race of heroes and faithful martyrs, dragging themselves along heavily outside of the path trod with firm step by their fathers," and many are looking around for help, looking for the *sesame*, for the word of power or the men of power to raise the fainting cause. Surely there is a veil of spiritual darkness over the churches! They have the word of power: *The word is nigh thee, even in thy mouth and in thine heart: that is, the word of faith preached by Christ's apostles.* The word of power is the gospel of Christ! But they are ashamed of it; they are afraid of it; it is foolishness! And thus they stay in their moorings with anchor cast deep in the world's esteem and sails all furled, moaning and crying because they are not sailing onwards with gladdening prospects and hopeful vigour! Heave up the anchor, spread the sails, and surely they would catch the breeze blowing as freely over our France as over any other land of our Father's wide dominions. Oh, to open their eyes! But it will not be with words, but with deeds. Let quiet works show the gospel; let men look for power and expect power, and cry to God through Christ for power; only *believe* and thou shalt see the glory of God. Let them live to Christ, and not to controversy; preach Christ and not polemics; study to win souls and not seek honour one of another. Let them consent to be fools for Christ; esteem reproach for Christ, and God will honour them now, and Christ will confess them at his glorious appearing! Shall we see one and another do this? May the Holy Spirit quicken us!

The little seed of faith which produced the world-wide diffusion of gospel truth last year at the Universal Exhibition is telling far and wide now. The political sheets tell us that the Sultan is introducing a degree of religious liberty into his dominions never before known

there, that others than Mahommedans sit in his council, and that, in a municipality given to Jerusalem, there sits a Protestant member. This, they add, is a fruit of the Sultan's journey to Paris and Western Europe. Now he saw in the Champ de Mars freedom of creeds and worship, even as he did in London. That freedom then given at Paris is still wider at Havre at this moment, and the same seed is being sown there, until consciences are evidently awakened, and souls are shaken from their indifference and security. The same simple faith is sending truth abroad on sea and land with perfect liberty in and out of the Exposition. A great point in this work is, *to be above all party questions*, and to have *nothing to do with controversy*. We cannot too much insist on the fatal effects of polemics in France. Souls are gained by the gospel, but are destroyed by polemics. There is power enough in truth to overturn all false systems, without scorning Athenian idols or blaspheming Diana. The Havre work has gone on and prospered hitherto without one let or hindrance, and ere this letter is in print it is expected that religious addresses will be periodically delivered in a hall in the Exposition.

Spanish bull fights, horse races, regattas, ship launches, and what not, tempt thousands of pleasure-seekers down on Sundays, and, strange to say, from England. Many of these come in contact with truth never before known. Those who are privileged to take part in the work say that the Paris precedent facilitates every step; they go through open doors and along even paths; laughter was borne and mockery suffered last year; opposition was silently and perseveringly outfaced. This year the public take the work as an established fact; laughter, opposition, and mockery have shrunk away. We bless and glorify our Heavenly Father for this.

The orthodox candidate for the Theological professorship, Pastor Sabatier, has obtained the majority of suffrages.

Pastor Ed. de Pressensé has met large congregations wherever he has lately preached in Alsace.

Pastor Byce, of one of the Free Churches in Paris, has gone to exercise that pastoral office at Nîmes. He was the latest editor of the *Archives du Christianisme*, the last number of which appeared on June 26. It is with unfeigned sorrow that all the Protestant churches see this paper disappear. Founded in 1818 by Pastor Juillerat, and edited by Pastor F. Monod, it lasted their

lifetimes, then grew weak, gave uncertain sounds, and dropped. The standard has fallen after the standard-bearer. Of late years it was the special organ of the Free Churches, who are now left with the *Revue Chrétienne*.

The Free Churches of the Seine met in conference in June. Financial questions were discussed, such as forming a fund for aged pastors, the 50,000 fcs. bequeathed by J. Henderson, Esq., being disposed of for this purpose—such as the necessity of increased support being given to pastors and churches by the congregations. The question of admission of members was also discussed, and freedom left on the question of baptism, as well as on that of embracing both tendencies, objective and subjective, within its pale.

The small room in which two of the Free Church pastors, Messrs. Ed. de Pressensé and Bersier, have preached for some time in Neuilly is overcrowded, and an appeal is being made for funds to transform into a chapel to hold 500 a larger room already hired.

The seventeenth annual conference of the Methodist Church was also held in Paris in June. Fifteen pastors came from various French and Swiss districts, besides delegates from England and Germany. The year is a satisfactory one, and shows an increase of 89 members, 84 lay-preachers, 8 Sunday-schools. Two pastors were ordained during the conference, Messrs. Boisson and Luce. There has been no general awakening during the year, but there have been conversions in all the circuits, and increase of members in 10 out of 13.

An episcopal church has been opened for the English at Compiègne, and a French National Church opened at Taulignan in the Drôme.

In June the Emperor was receiving various parties at Fontainebleau, among whom was the pastor of the Reformed Church; encouraged by his questions, the pastor said, "Permit me to thank your Majesty for having instituted in 1864 a Protestant parish in Fontainebleau by a decree signed in this very palace, where, on October 22, 1685, Louis XIV. revoked the Edict of Nantes. This coincidence penetrates us with admiration for the marvellous designs of God and of gratitude for your Majesty. We implore upon your Majesty and on your august family the blessings of the Almighty." The Emperor replied: "Liberty of worship is one of the fundamental laws of the country."

Did Napoleon know that a Christian colporteur was in Fontainebleau prison for having met some

brethren and sisters to pray and read the Word of God together? We are informed that he has been a blessing to the prison, and that the Baptist minister of Paris and other Christian men left a deep impression on the governor and other officials.

Belgium.

(From our own Correspondent.)

THE Pope's Allocution on the affairs of Austria has not given our Belgian Catholics that general satisfaction with which they would wish to receive whatever falls from the lips of the Holy Father. By the ultramontanes it has, of course, been welcomed with enthusiasm, as the authoritative confirmation of the doctrine they openly profess—the radical incompatibility of Roman Catholicism with modern ideas of liberty. Although they are willing to go with the stream, and profit by whatever can assist them to retain or regain their influence; yet it is only under protest, and compelled by necessity, that they put up with the liberties that Rome has so often condemned.

Belgium has gone too far on the road of religious liberty, and has too long enjoyed and appreciated its blessings, to retrace her steps without a struggle. This liberty is not an empty word; it is extended in the broadest sense to the missionary labours carried on by the Protestants, who form so small a minority of the population.

On the 21st June, Pastor Van Elden made a first attempt at open-air preaching in the bigoted old Flemish town of Bruges. He had at first fixed on the previous Sunday, Corpus Christi, but as a Catholic procession was on that day to pass through the Place du Bourg where the meeting was to be held, he acceded to the request of the burgomaster to put it off, as it might be out of his power to prevent a collision which might be justified by an appearance of intentional defiance.

At the appointed hour, M. Van Elden found a crowd of about 1,000 persons assembled, who, amidst a great tumult, were amusing themselves by pursuing a drunken man, whose being there did not appear due merely to chance. As the police made no attempt to restore order, M. Van Elden went up to the burgomaster, who was on the spot.

The burgomaster gave orders to the police, who did their utmost to keep a clear space around the preacher, and to prevent any outbreak; but, after several fruitless attempts, it was found im-

possible to obtain a hearing. Two or three of the ringleaders were taken up by the police, and M. Van Elden was called before the Procureur du Roi and burgomaster, with whom he had a long and by no means unfriendly interview. At their suggestion the afternoon meeting took place an hour sooner than had been announced, and this time no very serious attempt was made to disturb it. At first there were only thirty persons present, but soon the audience swelled to 200, then to 600, and, before the end, there were more than 1,000, who listened with attention, some even giving marks of approbation; tracts were distributed and willingly received, and the greetings which M. Van Elden received on his way home proved that a part of the population was favourably disposed towards him.

A letter published in the papers by the burgomaster confirms the facts as here related, while it lays great stress on the efforts he made to persuade M. Van Elden to give up his intention of evangelising the town of Bruges by means of open-air meetings.

Switzerland.

(From our Geneva Correspondent.)

YOU know that in our little republic of Geneva we have of old had the sometimes glorious but sometimes very onerous privilege that amongst us all the questions which disquiet the great states have been mooted. I told you lately how the International Association of Working Men, of which the head-quarters are in England, had chosen Geneva for the site of their first experiment of a strike in almost all branches of labour.

Well, we are now agitated by a question which in some measure recalls the ecclesiastical question in Italy and the Irish Church question in the United Kingdom. I am hence in hope that your readers will follow with some degree of interest the particulars into which I am about to enter.

In 1846, when the Radicals overturned the old Conservative government, one of the principal grievances they brought to bear against it was that it had allowed the Catholic *curé* of the towns to set up a school directed by the Ignorantini Friary. You are doubtless acquainted with these friars, who devote themselves to the education of children with a zeal that would deserve our admiration, if it were not their first and great

object to conform souls and minds to the yoke of the most narrow and bigoted Catholicism. Our old government was not unaware of this danger, but, perhaps from a weakness for Catholicism, or, more probably, from fidelity to the great principle of religious liberty, it had not opposed the establishment of this school. Of this omission the Radicals lost no time in making a charge against it. They represented it as delivering Geneva up to Ultramontaniam; and this representation was, as I have said, one of the first engines which they employed for its overthrow.

The Radicals having once become masters of the state, the next thing that ensued was one which had been foreseen by all enlightened persons, namely, that this party being unable to maintain itself in power without the support of the Catholics, made forthwith an alliance with them, and not only allowed the school to remain, but let the *curé* enlarge it and increase the number of the Ignorantines, who had to give instruction in it. The Radicals have now reigned eighteen years; and in all that time not a day has passed in which the Ignorantines have been molested by them.

In 1865, however, the true majority of the country resumed the upper hand, and the Radical party fell from power. After ineffectual efforts of all kinds to regain their position, they were not ashamed, some months ago, to recur to the accusations they had employed in 1846. They alleged as a crime against the actual government its toleration of those very Ignorantines whom they had themselves been tolerating the last eighteen years. It would be difficult, I believe, to find a similar example of imprudence in the history of the political contests of any other people.

The quarrel was soon destined to be complicated by another incident. Near Geneva lies the little town of Carouge, which has been Genevan since 1815, but is Catholic by a great majority, and considered as the Catholic capital of the canton. The vicar of Carouge was desirous of imitating the vicar of Geneva, and setting up a school which should be managed by the Ignorantines. The Radicals thereupon summoned the government not to authorise the opening of this school, and in support of their demand organised at Carouge a great agitation against the vicar himself, as well as against his project.

Although the real causes of this agitation were, as you have just seen, purely political—since it

was at bottom a mere manœuvre of the Radicals against the government—it was not long before it assumed more or less the character of a religious quarrel, not between the Catholics and the Protestants (for we certainly did not meddle with it), but between the Ultramontanes and the liberal Catholics. A liberal Catholic is, in reality, no Catholic, for he places himself in opposition to the very principle of his church, which is obedience in faith, obedience in discipline, obedience in all things. A true Catholic can have no notion of opposing the Ignorantine Friars, whose express task is to make true Catholics. But inconsistency, as you are aware, governs the world much more widely than logic; and the Catholics of Carouge, who are in other points accustomed to follow the lead of the Radical agitators, persist in calling themselves Catholics, and good Catholics, while they energetically resist their vicar.

Great is now the embarrassment of the government, which has no more sympathy with the Ignorantine Friars than the old Conservative government had, but, being at the same time sincerely liberal, is loth to impose any shackles upon religious liberty. This the constitution, it is true, gives them a right to do on the present occasion, for it declares that no corporation, having its centre abroad, shall without authorisation be established on any Swiss territory; and the Ignorantines certainly belong to a corporation of which the heads are in a foreign country. But this is a right which a liberal government is averse to using, and moreover, one of which the exercise would deeply offend the Catholics—I mean the true Catholics, who in the present case have the right on their side.

How will this contest end? I know not. Will the result be to the advantage of truth? I know as little. Many of the liberal Catholics whom I mentioned to you have of late appeared to be drawing nearer the views of our church. We dislike in general those movements in which there is much more hatred of the priests than love of the Gospel: nevertheless, whatever causes may be in operation, God is mighty to bring good out of evil. Several Catholics on sick beds have not merely rejected the attendance of their own priests, but have sent for Protestant pastors to attend them in their last moments. Fourteen have, during the last three months, been received into our church after a serious examination of their convictions; and some others will be ad-

mitted shortly. May God deign to direct all things to his own glory and the advancement of his kingdom !

Italy.

THE following is from the annual report of the Italian Evangelisation Society at Florence :—

During the past year Italy has had to pass through very many and very severe trials. It has been subjected to the ravages of cholera, to the excitement caused by political movements, to the inconvenience and loss arising from the continued withdrawal from circulation of gold and silver money, and to the misery which prevails in very many of the towns from stagnation of commerce. Under these circumstances it would not have been surprising had there been a decrease in the sale of religious books and tracts. Such, however, has not been the case. In 1866 the sales amounted to 120,000 copies ; during the last year the number of books and tracts sold has been 148,000, showing an increase in the sales of 28,000 copies. The best proof of the extensive circulation of these books is found in the fact that some of them have gone through several very large editions, while others are exhausted and need to be reprinted in order to supply the demand that is made for them.

Nor has the circulation of these books been without beneficial results. In many instances they have awakened an interest in divine things, and have thus been most useful in preparing the way for the circulation of the Scriptures. A very interesting instance of this occurred in the beginning of last year. One day the late Sig. Gregori, on returning from a prayer meeting, found three men who had come to Naples from Fragneto l'Abate, a distance of 120 miles, in order that they might receive some instruction from an evangelical clergyman. For a long time they had wished to make this visit, and it was only by using great economy that at length they succeeded. On being asked how it was that they came to take an interest in spiritual things, they related the following narrative :—

“ Three years ago a friend presented us with an almanac called the ‘ Amico di Casa.’ This we may be said not to have read, but to have devoured, for we had never before seen so interesting a book. That which specially pleased us were some verses of the Bible, printed opposite certain days of the year. These verses produced in us an intense desire to read the whole of the Scrip-

tures, but where were we to find them ? We went to Benevento, which is about twelve miles distant from our village, and though we searched anxiously, we did not obtain what we wished. Shortly afterwards we returned to Benevento and succeeded in obtaining a copy of the word of God. Full of joy, we returned home, and since then not a day has passed in which we have not searched the Holy Scriptures. As we read, our eyes were gradually opened. We saw that there was salvation in none other than Jesus Christ, who bore our sins on the cross, that we might die to sin and rise to newness of life ; that Christ has completely saved us by the one offering of himself, and that it is therefore unnecessary that his sacrifice be repeated ; that while we ought mutually to confess the faults we have committed against each other, we ought to confess our sins only to God, who alone can and will forgive us through Jesus Christ. In a word, after reading that book, we felt that we could no longer conform to the errors which had so long been taught us ; thus we ceased to frequent the services of the Romish Church, and continued to read our Bibles and pray in our own houses. One thing alone troubled us, the celebration of the Lord's Supper. As it was instituted by Christ as a commemoration of his death, it appeared to us that we ought to celebrate it. Now we have come to see you in order that you may tell us something about this institution, and, if you think we can, we would like before departing to break bread as the apostles did.”

This interesting infant church has several times been visited by evangelists, and still continues faithful, notwithstanding the many trials and persecutions to which it is subjected by those who are influenced by the priests. Instances of a similar kind frequently occur. In a letter lately received from San Remo, a small town in the Riviera between Genoa and Nice, the writer says, “ Do you know of any plain commentary either on the New Testament, or on the whole Bible ? If so, will you kindly have a copy put up with the tracts ? We were particularly asked for one by a labouring man yesterday afternoon. He interested us greatly by telling us that some time ago he met with a work by Dr. Desanctis, and that since reading it, he had entirely given up confessing to the priest, and been most eagerly longing to possess the Scriptures, but was never able to obtain them till we gave him a copy of the New Testament.”

A Pontifical bull, summoning a general council

of the Roman Catholic Church to meet in the Basilica of the Vatican on the 8th December, 1869, was formally promulgated at Rome on the 29th June. All ecclesiastics entitled to be present are enjoined to appear; or, if prevented, to be represented by proxy. The bull expresses hopes that princes and other rulers will afford the ecclesiastics all possible facility for making the journey to Rome. The bull also states that the object of the council is to assure the integrity of the faith, respect for religion and the ecclesiastical laws, the improvement of public morals, the establishment of peace and concord, and the removal of the ills afflicting civil and religious society. The bull finally adverts to the necessity for maintaining the temporal power, the sanctity of matrimony, and the religious education of youth; and it deplores the efforts of the enemies of the church to overthrow those principles.

The *Temps* publishes the text of the Papal allocution upon the laws recently passed in Austria. It commences as follows: "Venerable brethren, —We certainly never would have thought that after the convention made nearly thirteen years ago between us and the Emperor and apostolic King of Austria, to the great joy of all good people, we should have been to-day forced to lament the miseries and misfortunes of the grossest nature which, through the deeds of hostile men, now afflict and torment in a deplorable manner the Catholic Church in the Austrian empire. Indeed, enemies of our divine religion have not ceased to make every exertion to destroy that convention, and to do the greatest wrong to us and the apostolic see." Having described the purport of the laws passed by the Austrian Parliament, the Pope goes on to say:—"You see, consequently, venerable brethren, with what strength we must censure and condemn these abominable laws sanctioned by the Austrian government—laws which are in flagrant contradiction with the doctrine of the Catholic Church, with its venerable rights, its divine authority and constitution, with our power and that of the apostolic see, as well as with the concordat and natural justice itself. In virtue of the care of all the churches which have been entrusted to us by the Lord Jesus Christ, we raise our voice in your illustrious assembly. We reprove and we condemn by our apostolical authority the laws which we have enumerated, and everything—whether in generals or particulars—which in these laws or in matters which belong to ecclesiastical right has been decreed or unjustly attempted in any manner

whatsoever by the Austrian government or by its subalterns, whoever they may be. In virtue of this same authority, we declare those decrees to be null and void, and of no effect whatever, either now or in the future. As to their authors, and especially those who flatter themselves that they are Catholics, but have not feared to propose, to approve, or execute the said laws and decrees, we conjure and supplicate them not to forget the spiritual censure and punishment which the ecclesiastical constitution and the decree of the œcumenical councils inflict as *ipso facto* incurred by the violators of the church's rights." The Pope then proceeds to praise the Austrian bishops for their opposition to these laws, and to encourage those of Hungary to make a similar resistance. The *Debatte*, referring to the above, says:—"The government does not attach any importance to this allocution, and considers that an energetic protest by diplomatic means will suffice to meet the case. It is believed that Baron Beust in his protest reminds the Roman court of the limit within which it may claim to influence the internal affairs of the empire, and energetically repels any infraction of that limit." The allocution does not appear likely to find more favour in Hungary than in Austria. The *Pesti Naplo* warns the Pontifical court that the laws of the country are the supreme rule of the citizens, and advises no power on earth to violate the respect due to them. It says that, as far as Hungary is concerned, the members of the clergy who have contravened those laws form only a few exceptions.

An extraordinary religious riot lately took place in Lodi. The bishop, a member of the noble family of the Benaglia, died at the age of 100 years. The corpse of the venerable prelate was, according to his own directions, to be conveyed for interment to a private family vault in the neighbourhood of Bergamo. But the populace, whether from some feeling of superstitious reverence for the person of the centenary bishop, or from other motives, opposed the removal of the body, wrenching open the coffin and carrying away the corpse, which, after being stripped of its canonical vesture, together with the crozier and the ring—emblems of the episcopal dignity—was laid with great pomp upon the high altar in the church of St. Mary Magdalen. Then all the candles were lighted, and the bells of the church set ringing with extraordinary violence. "Our bishop shall remain in Lodi," was the cry, "in the teeth of the Protestants (*alla barba dei Pro-*

testanti!)” Certain Lodigiani, suspected of anti-clerical opinions, were regaled with hisses and threats. Finally, the troops had to charge the crowd (wounding three persons), and order was at length restored. The body of the bishop was afterwards removed in secret, to prevent any repetition of the disturbance. The priests were probably the first instigators of the demonstration; but the facts themselves are curious, as affording evidence of the opposing nature of the currents by which the popular mind is agitated in Italy in reference to religious questions. In Venice we see the rabble stoning the clergy during the procession of the Corpus Domini, while in Lodi it is Catholic fanaticism that has the upper hand, amid cries of “Death to the Protestants!”

Germany.

(From our own Correspondent.)

THE great event of the last month was the Worms festival, celebrated on the 24th, 25th, and 26th of June. I have never witnessed a more interesting ceremony; it is a pity that your English journals had such meagre information regarding it. It was really one of the events of the century—an impressive testimony that the Germany of Luther still abides. The old imperial city of Worms—far more important in the past than it is now—was gaily decked out for the festive occasion; all the greatest Protestant princes of Germany were present; the religious services were excellently conducted, and there were many devout listeners. The festival may be said to have been in part a national one—Germany doing honour to him who, take him all in all, is perhaps its noblest hero; who did most for its ultimate unity, worked out only by centuries; and who was, we may say, the founder of the modern German language. It was in this last aspect that the Roman Catholic mayor of Worms spoke, in accepting at the festival in the name of the city the gift of the monument. But we must look at this Worms celebration mainly in its religious character. Jews even and Roman Catholics may have sympathised with it, honouring the great man, but the festival had undoubtedly a confessional meaning. The *Times*, I see, has not caught this; but some of your other journals have better marked it. The occasion was in reality German Protestantism anew testifying its acceptance of the great truths of the Reformation after more than three centuries. These principles were received in their simple

historical sense. The notorious Schenkel and the Rationalists generally would reduce, indeed, the deeds of Luther to a mere question of the freedom of religious conviction—a doctrine which with the Heidelberg professor and many more degenerates from liberty into license; but the mass of the clergy present on the occasion—numbering, it is said, some 2,000—the King of Prussia, and all the earnest Protestants of Germany realise Luther's work in a much higher sense. Not, indeed, that the testimony given at Worms was in favour of that narrow Lutheranism lately glorified at Hanover; the gathering was, on the contrary, emphatically in favour of Evangelical union on a historical basis. The Reformed and the Lutheran churches of Germany took part in it alike. This was, for instance, quite the tone of Dr. Hoffmann's sermon, preached before the King and Crown Prince of Prussia, the King of Wirtemberg, other princes, and a vast multitude of people. There was the bold declaration of evangelical truth, but in such a form that both branches of the Protestant Church could accept it. The text was, “He who confesses me before men, him will I confess before my Father in heaven.” The text was ably and eloquently handled, and extremely appropriate to one of the greatest occasions ever given to a Christian man boldly to own his Lord and to express his devotion to His inspired word.

The festival was opened by an address of welcome on Wednesday, the 24th of June; followed by an eloquent sermon of Gerock-Ober, consistorial rath at Wirtemberg. The text was, “What went ye out into the wilderness to see?” and Luther was justly characterised as the Reformer and the Christian man. There were services in two other churches; but, of course, I could not attend these. In the evening there was a social gathering, at which Professor Schenkel found occasion to express his views of the Reformation.

The great day of the solemnity was Thursday, the 25th, ushered in by instrumental music and the ringing of bells. At nine o'clock there was divine service in the Trinity Church, conducted by Dr. Hoffmann, of Berlin. I have already referred to his sermon. I may observe that both the King of Prussia and the Crown Prince, on arriving at and on leaving the church, had an enthusiastic reception.

The great event of the day was the unveiling of the statue. This took place in the presence of an assemblage of some 30,000 persons, partly

seated in spacious tribunes erected around the monument, and partly crowded into the vast area. It is said that during this festival some 80,000 strangers of all countries visited Worms. Before the chief ceremony of the day took place speeches were delivered, but it would need a Spurgeon to address so immense an audience. The singing was excellent, and was really the finest part of the service. You know how Germans can sing. First there was the sixty-sixth Psalm, then the "Hallelujah" of Handel, followed by Luther's hymn—"A strong tower is our God." This took place at the unveiling of the statue, or rather statues. It was a thrilling moment, never to be forgotten, as that noble song of praise was offered up to God. Few eyes were dry, and many could sing only with trembling voices. I state here not only my own observations, but those generally of the German press. It was a testimony that Germany clings as ever to the great Reformation principles—the basis of its present progress and power—and in clinging to which there is the brightest hope of the future. Another appropriate German hymn closed the service—"Ach bleib mit deiner Gnade," "Oh, abide with thy grace," and to it the response was also deep. Let us hope for Germany; with much indifference or avowed infidelity there remains in the nation a profound religious consciousness.

I must notice the Luther memorial. I am not prepared to say that aesthetically I approve of it as a whole, although many details are excellent. It is on a large scale, resting on a granite basis some forty feet square. Syenite and bronze have also being largely employed. In the centre is a column crowned by a colossal statue of Luther, the last and noblest work I may add of Rietschel. The attitude of Luther is that of the moment when he uttered his ever-memorable confession at Worms. With one hand he grasps the Bible, with the other he points to it, and his eyes are bravely turned upwards, relying on his God. Around the central column and belonging to it are grouped the forerunners of the Reformation—Peter Waldus, Huss, Savonarola, and Wyckliffe. Human symbolical figures, also, of the cities of Spires, Augsburg, and Magdeburg, the first protesting—Augsburg holding out the palm of peace—Magdeburg mourning. The column is adorned with basso-relievos, among which we were glad to notice Zwingle and Calvin, a grateful testimony in this our century in favour Christian union.

But there are a number of statues apart from

the central column at each corner of the square. We have colossal figures of those great champions who shared the fight with Luther, Frederick the Wise, Philip of Hesse, the magnanimous Reuchlen and Melancthon.

My limits will not allow me to say more of Worms. The great thoughts with which the occasion was associated gave it an ennobling character. The noble confession of the Lord before the Holy Roman Empire, the assertion of the liberty of those who were in Jesus, the testimony for the Gospel and for God's inspired Word, the declaration of German nationality, a principle still working in our day, all give to the Worms Diet an immense significance for the present as for the past.

I have not much other German intelligence to communicate. The exclusive meeting of the Lutherans at Hanover was a merited failure. German Protestants must unite—of course this can be effected only in consistency with conviction, and long years may yet be required to effect it; but Germany leans to it. In Austria the agitation against the papal allocution continues, and even in Botzen (Bolzano) a protest has been made against it. The Tyrolese, devoted as they are to their creed, are not prepared to see their Sovereign crouch at the feet of Pio Nono.

The papal bull has not excited so much sensation with us as in France. Your French correspondent will, I presume, inform you of the late remarkable speeches on the subject of M. Ollivier and M. Baroche. I do not think Catholic Germany has any enthusiasm for this new council, unless among extreme Ultramontanists. I do not imagine the council will be very harmonious in its decisions, and I anticipate that the German and Italian elements in it will be the most refractory. As to England and the United States, strange to say if not the clergy generally, yet the episcopate of the Roman Catholic clergy seem of all others to be the most submissive. There is no dogma of papal infallibility—the Immaculate Conception of the Virgin, or Church Supremacy over the State, they are not ready to accept.

Greece.

DR. KING wrote from Athens: "A few days since, Dr. Kalopothakes was presented to the Queen, for the purpose of giving her a copy of the Bible in Modern Greek, and also a beautifully bound copy of the New Testament in the same

language, both of which she very graciously received, expressing her thanks.

"He was also presented to the King; and when the King questioned him with regard to his religion, he did not hesitate to avow plainly that he was no longer of the Greek Church, but evangelical, in other words, a Protestant, and that there were a few others here of the same denomination; that they have the communion among themselves, and that when I am here I administer it to them.

"This is a bold step of Dr. Kalopothakes, who is looking forward to the time when an evangelical church will be organised here, similar to that in Demirdesh, and is desirous of obtaining a site for a building in which all who entertain evangelical views may worship together."—*American Missionary Herald*.

Turkey.

PROGRESS OF ENLIGHTENMENT.

"CARLETON," in a letter from Turkey, to the *Boston Journal*, says: "Under outside influences Turkey has made some progress. What has been done may be seen from the following statement, given me by the Rev. Isaac G. Bliss, of the American Bible Society: Twenty years ago, the American Board of Foreign Missions had 5 stations and 4 churches, with 116 members. In 1857 the mustard-seed had become quite a tree, with 18 central stations, 37 out-stations, 28 churches with 800 members, 51 preaching-places, 50 schools with 1,500 pupils.

"Step over ten more years, to the present hour, and you may count 22 central stations, 138 out-stations, 152 preaching-places, 56 churches with 2,484 members. The congregations have an average attendance of nearly 11,000 persons. There are 165 schools, with 5,500 scholars, 4 theological seminaries and 4 female seminaries. This does not include Syria, and only embraces the work done by the American Board. About 30,000 copies of the Bible are sold per annum. It is estimated that not far from 300,000 Bibles are in use every day in the Turkish empire. Mr. Bliss, not long ago, in a journey through Eastern Turkey, passed twenty-three nights in the country, stopping with the peasants, and in twenty-one of the houses he found Bibles! In the town of Cesarea, three native women, employed as Bible-sellers, out of 860 families found the Bible in 763!

"There is great desire among the people, old and young, to learn to read. There is no opposition to missionary effort, but on the contrary the people look upon the missionaries as their best friends. There is also a desire, especially among the young people, to acquire the English language. The old opposition to the instruction of women has ceased, and now there is no obstacle in the way of their elevation. This is in Eastern Turkey, the oldest country of the world—the land of Mount Ararat, of Noah, and Abraham. After centuries of degradation, almost of oblivion, the light of Christianity is dawning upon this region, bringing civilisation in its train."—*American Missionary Herald*.

A KOORDISH EXILE RETURNED FROM SIBERIA.

Mr. H. N. Barnum, writing from Harpoot, Eastern Turkey, translates the following narrative, received by him from Pastor Simon, of Bitlis:—

"A Persian Kuzzelbash Koord has recently returned to Erivan, in Russia, from a twenty-three years' exile in Siberia. He has remained for these twenty-three years without petition or complaint. The Russian officials had an examination of the exiles. When they came to this man—now eighty-four years old—they asked, 'For what crime were you sent here?' He replied, 'I have great guilt.' 'But what was your particular crime?' 'I am a great sinner.' 'But what have you done against the Emperor?' 'Nothing.' His fellow-exiles testified, that during the twenty-three years of his exile they had not heard a wrong word from his lips, but that he had passed his time largely in reading and prayer.

"Many in Siberia have been moved by his example. The Russian examiners wrote to the chief court of the empire that this man is not guilty, and that he was exiled without just cause. The government conferred a pension of 800 *monets* [equal, perhaps, to 700 dols.] but he declined it. He said, 'What service have I rendered the government that I should receive this?' The government gave him his liberty, together with full permission to worship God according to his own conscience. He now lives in Erivan, and preaches freely to all who come to see him. He goes neither to church, mosque, or synagogue. His temple is his own house. The chief topic of address to those who come to see him is—'Who-soever has not the Spirit of Christ cannot understand the Word of God and is not in the way of

salvation.' Moslems come in companies to discuss with him, but he does not engage in discussions. He exhorts them to go and pray to God, through the mediation of Christ, and receive his Spirit, so that they may be prepared to talk about the Scriptures and examine them. He also says that the Koran does not oppose the divinity of Christ, nor the inspiration of the Bible; and they say that he can repeat nearly the whole of the Koran, and of the Old and New Testaments, by chapters and verses. Many Moslems have become his pupils. His labours are chiefly among the Moslems. Whoever beats him, or wrongs him in any way, he neither complains nor demands satisfaction. They say that his co-religionists may be found in America. This man has been the occasion of a good deal of excitement and discussion upon matters of faith, in and about Erivan. Our Bitlis merchants marvelled greatly at his appearance and conduct."

Mr. Barnum adds: "In these days the Lord is using new and unlooked-for instruments. May this aged Moslem be clothed with power from on high, and lead many souls into the kingdom of light."—*American Missionary Herald*.

"THE STAR IN THE EAST."

A little book has recently been published* which, in a chapter headed "The Star in the East," bears gratifying testimony to the beneficial results of missionary efforts. The writer, a son of the missionary Benjamin, who died at Constantinople in 1855, having revisited the land of his birth and childhood, has presented in this volume, in a very pleasant way, "such facts and incidents from his experience and observation as seemed to him best adapted to convey to the reader the most vivid impression of the races and countries of the Levant, their character and condition." The book is not at all upon the subject of missions, and is written "in no sectarian mood"; but, as the author well says: "No work that aims to give a correct view of the various social systems of Turkey, and of the diverse agencies that are agitating or overturning its institutions can with justice avoid mention of the missions which have already produced such remarkable results, and are yet destined to revolutionise the character of Oriental organisations." In noticing the mission work, therefore, he says:

"Less than fifty years ago there was not a missionary to any race within the vast territory of the Sultan; Christianity, except in name, had no existence; the Bible was not to be found in the vernacular tongues; to abjure Mahomedanism was certain death; and a moral apathy characterised the universal Oriental mind, which seemed effectually to hinder religious and intellectual progress for ages to come. Not half a century has elapsed—one of the first missionaries sent out still lives, and one of the heroic pioneers, Dr. Goodell, has but recently passed away—and already we see stations scattered over all parts of the Turkish empire, from the Danube to the Nile, the centres of Protestant communities, where missionaries are resident, and churches are established with a constantly increasing number of members, while many of the neighbouring towns display a rapidly growing interest in the spread of practical Christianity. We see hundreds and thousands who, through violent persecutions, civil disabilities, and contumely, have stood firm in the faith which their conscience has accepted; we see schools where thousands of youth are preparing for future usefulness, and seminaries where pastors have been trained, who are in a large measure supported by the indigent churches over which they are installed; we see the death-penalty abolished, and missionaries allowed to labour among the Mahomedans unmolested; we see women learning to read, and to realise that they are intellectual and responsible beings; we see the Protestants constituting a separate civil community, represented by their chosen agent, or head, at the Grand Porte; we see them recognised and respected by the sects which exhausted all human effort to crush the aspiring spirit of religious and civil liberty—that liberty of conscience unknown before in the East since the creation; and, finally, after much tribulation, we see the Protestant a man whose rectitude is honoured even by his enemies, whose word is taken as truth, and whose example many would gladly follow if they could muster the moral courage to break loose from the shackles of prejudice or worldly interest which enthrall them. . . . This is not all. The results we see are but the blossoms just appearing in the top of the tree, which are destined to cover every bough with beautiful flowers that will in time yield an abundant fruition. . . . When we consider what a revolution has taken place since the missionaries first went to Turkey, forty years ago, what a general commotion has succeeded the

* *The Turk and the Greek: or, Creeds, Races, Society, and Scenery in Turkey, Greece, and the Isles of Greece.* By S. G. W. Benjamin. New York: Hurd & Houghton. 16mo. 268 pages.

profound stupor of superstition which then oppressed Christian and Mahomedan alike, we find abundant encouragement for future effort. To go into the details of the changes in Turkey which are traceable to missions would be to write volumes; those only who have lived there many years can fully realise what has been performed, and how great is the promise for coming ages."—*American Missionary Herald*.

SIRIA.

Writing from Abeih, Mr. Bird states: "There has been quite an excitement in Deir il Komr on account of the foolish deeds of the Jesuits. Bits of wax, in triangular pieces of leather, have been distributed among the people, as having wonderful properties as charms. They were blessed at Rome at the great convocation last year, and are called blasphemously the Lamb of God! Children have been enticed to confess by means of sugar-plums, being rewarded in proportion to the number and enormity of the alleged transgressions!"

Reporting the Abeih station, for the year 1867, Mr. Bird mentions that twelve new members had been received to the church—eight males and four females. Nine of the twelve had been educated in the mission boarding-schools. Quite an advance had been secured in contributions, 200 dols. in gold having been raised for "maintaining the native pastor, assisting a colporteur, and aiding other benevolent objects." At the close of the report he remarks: "The governor of these mountains seems anxious to promote the welfare of his people and introduce improvements. He has started a newspaper, established telegraphic lines, commenced a carriage road, encouraged education, and made his pashalic the safest for travelling of any in the empire. It would be too much to expect of the papal governor of a papal province to favour Protestantism, but we are permitted to open more schools than our finances authorise, and to preach wherever we can gather hearers. We may use the Bible in all our schools, and present or sell the blessed volume to any we please. We have truly a good work to do, and a vast amount of it. Our prayer is for labourers, and the presence of Him whose harvest is being gathered."—*American Missionary Herald*.

India.

UNITED PRESBYTERIAN RAJPOOTANA MISSION.

We (*Bombay Guardian*) have been favoured with the report of the United Presbyterian Mission in Rajpootana for 1867. We have a notice of the Ram Sneh priest, Ratiram, whose secession from the faith caused so much excitement at Nya Nuggur in 1866.

"From the first, we had taken him in training with a view to his becoming a preacher of righteousness to those whom he had formerly led astray; but we are free to confess that our hopes of his success in that department were not very high. At first, his progress in the understanding of Divine things was very slow, and his power of exhibiting them to others feeble as that of a child; but, by and by, as his body shook off disease, engendered by his former false and unnatural life, his mind also attained a tone and vigour which most agreeably disappointed our expectations. His first appearance as a bazaar preacher was a decided success; and as he recounted his own experiences, his deep unrest and sense of guilt, even when surrounded by crowds of flattering followers and worshipped as a god, and how he had been led to the Saviour, no less by the power of His living word, than by the sympathy and aid extended by the missionaries when his own followers had turned him out to die like a dog, a half-suppressed murmur of assent rose from the crowd before which his former disciples, and now bitter foes, visibly quailed, even when gnashing their teeth with deep but disappointed rage. That he should have renounced their religion and shut up their place of worship seems bad enough; but that he should appear in the open bazaar to glory in the hated name of Christ is almost more than they can bear, and were not the strong hand of law there to restrain them, they would act afresh the scenes of persecuting violence which drove the new convert, Paul, from the bazaar of Damascus. Since that first appearance he has made great progress as a preacher, and promises to become an able auxiliary in this important work."

Under the head of Nusseerabad we have an account of the conversion of Baboo Balwant Abajee, a Poona Brahmin employed in the telegraph department. Hussein Ali, formerly a church member and excluded in 1865 for immorality, having given evidence of repentance, has been received again to the church; as also has Jugun-

nath, another excluded member. Wajit Ulla Khan, teacher of a mission school at Todghur, has been baptised. The Rev. Mr. Robb reports this incident:—

“Returning home early one morning from a village which we had gone to visit on the previous evening and where we had spent the night, we halted at a small village on the way in order to speak to the people. An audience of twenty or upwards soon assembled at the village *hatai*, where an intelligent jogee, with his wife and family, had taken up their abode.

“On telling the people that there was only one God, and that He alone should be worshipped, the jogee answered, ‘What you say is true, there is only one God.’ ‘Then,’ we replied, ‘why do you keep *that* beside you,’ pointing to an altar inside the *hatai*, on which Piplaj Mata, the most powerful deity in the district, stood conspicuous among a number of inferior gods. ‘If you like, I shall demolish it at once,’ was the prompt reply, and without further parley the jogee rose, entered the *hatai*, and to our astonishment vigorously commenced the work of destruction. A few minutes sufficed to complete it, and the bold iconoclast soon emerged with an armful of stones, which he unceremoniously tossed upon the ground, saying, ‘There they are, only stones; what else?’ and then quietly resumed his seat to listen to what we had further to say. This is not the only incident of the kind which we could relate, and which shows that old superstitions are losing their hold on the minds of the people.”

We hope the fears expressed below may not be realised:—

“A great calamity threatens us. Some of our friends are aware that the Maharaja of Jodhpur has revived some old claim to part of Mairwara, and his example will certainly be followed by the Rana of Oodipoor. Should the sovereign power yield to these claims, only a few villages in Southern Mairwara will remain under British rule, and a death-blow will thus be struck, not only at the evangelisation, but at the civilisation, of the Mairs. We can testify to the strong feeling of indignation which such a prospect has aroused in the hearts of the people. They declare that they are happy and contented under British rule, and they glory in this, that they never owned any other master and never will.”

The *Missionary Advocate* presents what it calls “glorious news from India,” contained in a letter from Rev. T.S. Johnson, dated at Shahjehanpore,

December 30: “Dr. Johnson advises us of the baptism of eighty-seven persons in one day, mostly by *families*; and that the leading spirits in this unusual and glorious work were men of high caste, of respectable families, and landholders. The most marked and significant fact was the public appearance and baptism of the women, mothers of families. Within two weeks, twelve more were baptised, chiefly promising boys in the orphanage; making ninety-nine baptisms, chiefly adults, within ten or twelve days. Dr. Curry remarked, in the Board, that this glorious news was not wholly unexpected to him; he had noted the movements in the mission, and looked for great results.”

AMERICAN MADURA MISSION—SOUTHERN INDIA.
ANNUAL REPORT.

Three of the mission families felt obliged to leave during the year for a visit to the United States. (Mrs. Rendall died on the way home, and Dr. Lord after he reached this country.) But two brethren, who had been away, returned to the field, with their wives, and the mission was reinforced by seven new labourers—Mr. and Mrs. Penfield, Mr. and Mrs. Hazen, and Misses Smith, Taylor, and Pollock. The health of most of the families was unusually good. There were on the ground, at the close of the year, eleven missionaries and fourteen female assistant-missionaries. The field, “which contains 10,500 square miles and nearly 2,000,000 of inhabitants” embraces fourteen stations, respecting which it is said—“Most of our stations are so large that, though certain portions of them may be well cultivated, it is the exception rather than the rule that the gospel is preached once a year, in every village and hamlet. Even with our tents, and our new system of itinerating, it must be impossible for us, with our other work, without a considerable accession to our numbers, to go over the whole field, even in the superficial way of visiting every village and hamlet as often as once a year. Much less can we work the field as it should be worked.”

The *native helpers* in the mission work are thus classed—7 pastors, 94 catechists, 23 readers, 6 teachers in seminary and boarding-school, 67 schoolmasters, and 27 schoolmistresses; and it is said, “the quality of our native help is improving every year.” “Systematic plans have been adopted, and efficiently carried out, for the

intellectual and spiritual improvement of those in our employ."

There are 30 churches, with a total of 1,250 members. Of these, thirteen, with 550 members, are at the station centres, and usually under the special care of a missionary. Seventeen, with 700 members, are in the villages, and seven of these have native pastors. The additions to the churches, by profession, during the year, were 86. Respecting the Christian character of the church members, the report quotes, as admitting of general application, the remarks of one of the missionaries respecting his own people: "While it might be unjust to assert that the piety of our church members is feeble, and poor in quality (for they endure persecution well), we are yet constrained to say that there is in them little of that aggressive spirit which actuated the first disciples. Some of them have occasionally carried the gospel to surrounding heathen villages; but they are in general too easily discouraged, and satisfied with receiving rather than imparting. The church has borne the brunt of all the persecution which has arisen against the Protestant community, and the members have acquitted themselves in a way to give us cause of thankfulness." Individual cases are referred to in which members have been true witnesses for Christ, and bright examples of faith and piety.

The number of village congregations is 162, and there are 255 villages in which Christians reside, and "175 places where religious services are held, with preaching, once or twice every Sabbath." The net increase of members of the congregations during the year was only twenty-one. Various causes—as the failure of crops, prevailing sickness, persecutions—have occasioned fluctuations, and in several cases a decrease in the number of members. The whole number connected with the congregations is now 6,294.

"The itineracy has become a specific department" of mission labour. "Every missionary is expected to take his turn in the tent, for a longer or shorter period," with a corps of native helpers; and all who have been able to itinerate have "greatly enjoyed the work." At other times also, and in other ways, much labour is performed among the heathen, outside the congregations. "Taking the mission as a body," it is said, "we spend about one-third of our time in such evangelistic work. During the year we have ourselves visited about 800 villages, some of them many times, and have travelled on missionary tours nearly 10,000 miles. Our catechists have visited

half as many thousand villages as we have hundreds, and the gospel has been preached at least once to not less than 150,000 people."

The schools of the mission "are of six varieties":

(1.) "The Seminary," for training up suitable helpers for the mission work, which has 54 pupils in the full course," 8 taking a partial course, and 4 in the catechist class. (2.) The "Madura Girls' Boarding School," with 56 pupils. (3.) "Station [boarding] schools," composed of boys and girls from the village congregations, to whom more education is given than they could obtain in their own villages. (4.) "Station day-schools for boys." (5.) "Station day-schools for girls." (6.) "Village schools," usually in villages where there are "congregations." These are under nominally Christian teachers, but are, many of them, small, and less efficient than could be desired. "Some of the station day-schools are decidedly prosperous." In one, at Dindigul, there are 34 Brahmins among the pupils, and a number of Mohammedan boys from respectable families.

Four "station boarding-schools" were commenced in June, 1866, and it is reported: "Thus far these schools have given, to those in charge of them, great comfort and satisfaction. Mr. Washburn says of his school, 'It is full. The scholars are well taught, and are interested in their studies. The monthly examinations, and those at the close of the terms, by the missionary and his wife, show that the scholars have made excellent progress. . . . I see improvement in the conscientiousness, truthfulness, and good behaviour of the children. I think they are learning Christian morality and duty more rapidly than at any former period of their lives.'" Of the station boarding-school for girls, at Mana Madura, it is said: "There can be no more hopeful field for labour than such a school, and it is Mrs. Capron's privilege to have strength and time to devote to it. Probably there is not a happier company, of the same size, in the Madura District—interested in their studies, cheerful in doing their daily task of work, and entering into play with a good deal more than usual zest. It has been specially gratifying to observe the attention of the pupils to religious instruction."

The Madura Girls' Boarding School" (now under the superintendence of Mrs. Chandler, aided by Miss Smith, who is expected soon to have the sole charge) was commenced thirty years ago. More than 300 girls have enjoyed its privileges, many of whom have died in the faith, and many are now the wives, or the mothers, of the mission

helpers. The report respecting this school states : "Its highest usefulness, I think, is only just begun. I believe it is hereafter to become a powerful instrumentality for good, in this city and in this whole district. A woman of the Gentoo caste, who was educated here several years ago, visits daily the house of a rich man of that caste, who holds office under government, to teach his wife and daughters to read. Mrs. Chandler has been invited to the house of this native lady. We trust this may be the beginning of more systematic work among the native women of the higher classes in the city. There seems to be, at the present time, a decided movement in favour of female education in Madura. A pleader in the Madura court, who was formerly a teacher in our seminary, in an address before a large audience recently convened in our church, made a most earnest appeal to the educated women to engage in Christian effort for the heathen females of the higher classes. He remarked that the customs of society were such that none but they could do it; and that these females, surrounded by all the circumstances of wealth and position, must perish in their ignorance unless Christian women would take up the matter.

Medical Department.—The Dindigul dispensary has been opened 93 days during the year. There are always present, at the opening, not only the patients but also their friends, so that not less than 10,000 adults have listened to the gospel on these occasions. There have been 6,856 patients, of whom 4,351 were new cases, or those coming for the first time. This is 726 more than last year, and 11,966 since the dispensary was first established."

At the Madura dispensary, now in charge of Mr. H. Cheesman, native medical assistant, 2,640 patients were treated during the year. Contributions from his Excellency Lord Napier, from many English residents and native friends, to aid the dispensaries and other departments of mission work, are gratefully acknowledged.—*American Missionary Herald.*

The *Missionary Herald* informs us that the temple at Madura is a parallelogram in form, with walls over 700 feet in length. The exterior wall of granite, with a parapet of brick, is thirty-seven feet in height. The service of the temple is performed by 736 persons, of whom 250 are Brahmins and forty are dancing-women. The ordinary annual expense of the worship is 51,500 rupees. Besides the daily worship there are

festivals, lasting from ten to twelve days, in every month. They are celebrated with great splendour, and draw together from all parts of the country a great crowd, numbering sometimes not less than 100,000 people. In 1835, Madura, the seat of this famous temple, was an heathen district; now, under the missionaries of the American Board, there are 6,000 native Christians, of whom 1,200 are communicants.

China.

THE following items of intelligence are from the *Chinese Recorder*, a new missionary journal, published in May, at Foochow:—

By invitation of the Bishop of Victoria, the Protestant missionaries of Foochow assembled at the residence of Rev. G. Hamilton, on the 8th instant, for a meeting of conference in regard to missionary work. The meeting was opened with prayer by the Bishop, after which the encouragements and difficulties of missionary labour in China, the methods of pursuing the work, the management of native churches, with a view to their becoming self-governing and self-supporting, and kindred topics, were discussed in a free, conversational, informal manner. Much valuable information was elicited, and the Bishop expressed himself as greatly pleased with the results of the interview. He gave a brief account of his visits to the missions at Hankow, Kiukiang, Ningpo, and Hangchow. His closing remarks breathed a spirit of genuine catholicity, and of deep interest in the progress of the Redeemer's kingdom. We are sure that the Bishop will carry with him the prayers and best wishes of the whole missionary body at Foochow, for God's blessing upon him in the responsible station he is called to fill.

AMOI.—Rev. W. S. Swanson and family have recently returned to the English Presbyterian Mission, much benefited by a short stay at home. Rev. C. Douglas, of the same mission, left on the 2nd inst. for Newchwang, hoping to be of some service to Mr. Burns, whose death is elsewhere mentioned. Rev. J. Howard Van Doren, of the American Reformed Mission, was in Foochow on the 5th and 6th inst on his way to Japan, whither he is ordered for his health. He informs us that an interesting work has recently commenced at a place thirty miles west of Chang-chiu. Two men, who had been patients at the Amoy Hospital, and who had taken home some Christian books with them, began to keep the Sabbath, and persuaded about ten of their neighbours to do the same.

Persecution arose, and they sent to Amoy for advice and assistance. Rev. Mr. Kip went up to them, and found about twenty inquirers, who had been diligently reading the books, and holding religious services regularly on the Sabbath. He preached to them, and encouraged them to persevere. Soon after, two native helpers were sent to

visit them. They found the number increased to thirty; and learned that on account of persecution, the inquirers were worshipping on some distant hills, whence they returned—one with a bundle of wood, another with a hoe, and so on, to blind their heathen neighbours as to the purpose of their absence.

SUGGESTIONS AND REPLIES.

CATHOLIC AND UNDENOMINATIONAL MISSIONS.

(To the Editor of "*Christian Work*.")

DEAR SIR,—Your journal has been the medium for ventilating this subject, and it may be as well to report that the society which was formed at the time has done a little, though but a little, for the great object. We have dispensed (I mean the Foreign Evangelist Society) about £2,000, and assisted nearly forty labourers, European and native, in their work. In some cases in paying the passage of European missionaries, in others supporting native missionaries in papal and heathen lands.

With respect to our principles, first of all we are catholic in our management, the committee being formed of men of various Christian communions, and we support the labourers irrespective of their ecclesiastical opinions. The objects we seek to accomplish are these:—

1. To send out and sustain evangelists to preach the Gospel in new mission fields, and to co-operate with and aid in extending existing missionary operations.
2. To promote, as far as practicable, the employment of native agency.
3. To assist in sending out self-supporting missionaries, and in promoting the formation of self-sustaining missions. The men we have been sending forth, or helping, have been of the City Mission class, well adapted to the great mass of the population in most countries who find a sphere of labour amongst the uneducated as important as the more elaborate work of the educated missionary. May I suggest that there is an element of great value yet to be worked on behalf of the mission cause, which was ably put forth by Dr. Marshman many years ago—I mean congregational action, or "each church a missionary society." Whether acting with or apart from the old-established societies, I am sure there is a vast latent power yet to be brought into operation by means of the congregational principle.

Another matter I would refer to, as likely to

promote a deeper interest in Christian missions, that we should not wait for our missionary anniversaries and our great gatherings at Exeter Hall, but constitute meetings, social meetings, on a smaller scale, and of a catholic nature. It was thus referred to by Mr. Charles Reed, at the anniversary of the Baptist Missionary Society; he said, "I have read recently a history of the proceedings of what has been called the 'Pan-Missionary Synod,' held under the auspices of Dr. Norman Macleod, at which the representatives of various denominations delivered their reports of the proceedings of their different missionary societies; and as I read that statement, I could not help feeling more strongly than ever that it would be a very desirable thing if we could in some way unite; not that I would interfere with denominational action, but if we could have gatherings when our friends could contribute information with regard to the action of all these great societies, and give us that stimulus which such contributions would bring, in urging us on in the great work of faith and labour of love."

We have found the advantage of having a society out of the ordinary channel, as we have had a correspondence on rather a large scale, many suggesting objects and designs which only an irregular agency like our own could attend to. Several of our committee would be glad to give their aid in lecturing on the claims of the missionary cause, generally irrespective of the channel through which pecuniary aid may be rendered.

I have other suggestions to make, but do not like to take up more of your space at present.

I am, dear Sir,

Yours very sincerely,

GEORGE PEARRE.

4, Westbourne Park Road, W.
July 3rd, 1868.

LITERATURE.

ALWAYS welcome, Dr. Guthrie's eloquent appeal finds itself a new channel in the Old Testament characters he has chosen for his homilies.* Abraham, Eliezer, Joseph, Moses, Joshua, Caleb and Boaz, yield their lessons to his hand: and light is flung upon the lessons of their lives with a wealth of illustration that has scarcely a parallel in other of the author's writings. They are not critical stories, but philanthropic, touching on servants and masters, employers and employed, handicraft and steamcraft, colonisations and our soldiers, millworkers and agricultural labourers. It is this feature that gives them a peculiar worth and novelty; and a single sentence shows the general and most wholesome drift: "Would that our rulers put more faith in the Acts of the Apostles than in Acts of Parliament, in Bibles than in bayonets, in teachers than in policemen, in schools than in jails and courts of justice!"

Mr. Binney's story of Joseph is a masterly analysis of character, with as benevolent an aim. It is the expansion of a lecture delivered at Exeter Hall, and good-naturedly forced, he says, upon one whose time for speech is over.† A man can seldom refute himself so happily as Mr. Binney has succeeded in refuting this preliminary statement; for there has not been a more needful or winning book in this generation addressed to the young men who are plunging into the life of our great cities. The moral of it seems to be this: "If there be one sort of culture which, more than another, I would recommend to you who are a portion of Young England, it is the culture of the conscience. Depend upon it, that is a very necessary accomplishment in these our days. The conscience, the moral sense, enlighten it, strengthen it, improve its fineness of perception and delicacy of touch: follow it invariably, fully, loyally, resolutely." This is enforced with frank, manly plainness out of the touching romance of Joseph's life, by one whose large experience of men and living and broad sympathies lend weight to what he says. It is a book certain to attract the young men of our large towns, and certain to benefit those especially who are meditating the change from the country to the city.

* *Studies of Character from the Old Testament.* By Thomas Guthrie, D.D. London: Strahan. 1868.

† *From Seventeen to Thirty. The Town Life of a Youth from the Country: its Trials, Temptations, and Advantages. Lessons from the History of Joseph.* By T. Binney. London: Nisbet. 1868.

A life of Mrs. Fry, accessible to all readers, in a handy volume, is a boon to this generation, and not the less satisfactory because we learn that it is issued to meet a continuous demand.* The horizon of our English philanthropy has widened since Mrs. Fry went to Newgate, and new and almost countless enterprises have been undertaken in the same spirit; yet the place of this noble woman is as distinct as before. Her influence has been felt more widely than that of almost any Englishwoman, and it is still working. Hints and hopes that she expressed are being fulfilled with a breadth she could not have anticipated within so short an interval from her death; but there are others most pregnant yet lying untouched in the records of her life. It is well that the record of these should be kept fresh in the memory of this generation, and that they should be touched with the beauty of as beautiful a character as was ever linked with works of love. The abridgment has been executed with sufficient care and skill to make an excellent and substantially new biography.

Mr. Tallack gives us a sketch of the founder of the Society which Mrs. Fry adorned.† In his enthusiasm at discovering a connection of descent from the General Baptists to George Fox and the Quakers, he seems to push too far resemblances which spring out of the mode of thought common to that age. The deeper spiritual connection between the Mystics and the Friends is far more interesting and significant, but passed over far more lightly. The portrait of Fox is well drawn, and will introduce him to numbers who have but vague and limited ideas of what he was; and the introductory chapter on the actual work done by Quakers in science and literature, as well as their honours in business and philanthropy, is full of value and curious interest.

As long as a Sister can fill up Bye-hours with such tales as "The Black Polyanthus," the art of story-telling is not likely to die.‡ Yet this is but one of half a dozen, equally natural, vivid and finished, contained in the same book. The exquisite grace of these stories, the absence of all haste or carelessness from them, their musical and perfect flow, single them out at once from other books

* *A Memoir of Elizabeth Fry.* By her Daughter, Mrs. Frances Creaswell. Abridged from the larger Memoir, with alterations and additions. London: Nisbet. 1868.

† *George Fox, the Friends, and the Early Baptists.* By William Tallack. London: Partridge. 1868.

‡ *A Sister's Bye-hours.* By the author of *Studies for Stories.* London: Strahan. 1868.

of the kind. No girl especially but will be the better for reading them. They are not mere stories, but works of art wrought out with as much care as so many poems, and conveying the truest, most thoughtful, and tender religious teaching.

Lord Lyttleton made a noise in his day that should rescue him from silence now.* His argument is unanswerable, and it is a pity that it has ever passed out of sight. It is the fashion of the times to draw arguments from the evidences of Christianity, and they may be sometimes overdone, written in a too legal spirit, attempt to prove too much, and ignore the direct appeal of Jesus to the heart and conscience. But they are arguments that have never been refuted, and those who are now assailing Christianity are the most interested in having them forgotten. The Tract Society have conferred a great boon upon the Christian public by republishing Lord Lyttleton's work in so handsome and attractive a form. Its appearance will ensure its being read where perhaps its sterling merit would be no recommendation, and the introductory essay by Mr. Rogers, it is enough to say, is in harmony with the spirit and thought of the body.

Another branch of this evidence has just been made accessible to English readers.† Professor Tischendorf is a very genial, lively, irregular writer, a man who has done the greatest services to the Church of Christ, and never wearies of recording them. His textual labours have induced him to give a popular account of *when our Gospels were written*: and for the sake of students he has enlarged this little treatise into one more scholarly, provoked thereto partly by the alliance of men like Rénan and Volkman,—"French levity and German learning reaching brotherly hands to each other over the fresh grave of the Saviour." It is round the life of Jesus that the controversies of the present are raging: but our knowledge of that life is derived from the four Gospels. If the authenticity of these sources can be impugned, the life becomes whatever the critic may choose to make it. Tischendorf therefore maintaining that since the authenticity of the Gospels is impugned from "the

lack of early evidence that they were in existence at the opening of the Christian era," it is a sacred duty to make a most careful investigation into the most ancient sources of testimony regarding them. He believes that the duty has not yet been faithfully or exhaustively discharged, and to attempt it is the object of his book. He sets the establishment of the evangelical canons at the close of the first century, and the process of proof will be welcome to all those who wish to ascertain what scholars can tell them of this important subject. "To awaken doubt," he concludes, "respecting the genuineness of our Gospels, and John's especially, in the minds of the lettered as well as the unlettered, is the work of that sceptical spirit which has attained to almost undisputed pre-eminence during the last hundred years. And yet there are few instances in the collective literature of antiquity of so general and commanding assent being given to works of an historical character as to our four Gospels. Against that kind of unbelief which has taken root in the modern frivolous school of religious literature, science has no weapons. It is their unbelief which has incorporated itself into Rénan's book; therein lies its power—its secret of success; there is no need of learned inquiry respecting it; the parti-coloured rays which it has borrowed of science only partially conceal its naked limbs. It is quite otherwise with the learned arguments which have been brought against the life of Jesus, and the historic attacks which have been made upon the authenticity of the evangelical sources. Here we have to protest with the utmost decisiveness, but on the ground of rigid scientific investigation. The victory of God in behalf of right belongs to truth alone." The translation is rough and reads stiffly. Translators would do well to bring a little more patience and a little better digestion to their work.

Another book upon the Gospels withdraws us altogether from criticism in the regions of devout thought. It is slight, without pretence, and serves its purpose; and might be well distributed among those for whom it was written. Such subjects as—Jesus in the family, Jesus a working man, a Sufferer, a Healer of the sick, a Citizen of Heaven on Earth, poor and despised, are treated with much reality and earnestness.*

* *Observations on the Conversion and Apostleship of St. Paul.* By Lord George Lyttleton. With *Introductory Essay*, by Henry Rogers. London: Religious Tract Society. 1868.

† *Origin of the Four Gospels.* By Constantine Tischendorf. Translated under the Author's sanction by W. L. Gage, from the fourth German edition, revised and greatly enlarged. London: Jackson, Walford & Hodder. 1868.

* *Words for Working People in the Life of the Lord Jesus.* By the author of *Words for Women*. London: Seeley. 1868.

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